

AN
ALARM TO METHODISM.



JOHN WESLEY

AGED 40.

After a scarce engraving published in 1743.

AN
ALARM TO METHODISM.

WITH AN ACCOUNT

OF THE

**Reconstitution of a Methodist Church,
AT LEITH, IN SCOTLAND,**

BY

JAS. ALEX. MACDONALD.

AND

**John Wesley's Sermon on the Reformation of
Manners.**



Ἐχομεν δὲ τὸν θηραυρὸν τοῦτον
ἐν οστρακίνοις σκεύεστιν.

Published for the Proprietors of "The Burning Bush,"

BY

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CONTENTS.

PART I.

AN ALARM TO METHODISM.

	PAGE.
An Alarm to Methodism	I.
Dishonesty and Tyranny creeping into the Church	XXXII.
Wesleyan Teaching Abandoned in Wesleyan Schools	XL.
Testimony of Leaders of the Leith Methodist Church	XLIV.
Calf-Worship.—Need of Discipline	L.
The Preface	LV.

PART II.

THE RE-CONSTITUTION OF A METHODIST CHURCH IN LEITH.

Declension and Worldliness	3
The Higher Criticism	11
Ghosts and Shades of the Past	16
Both Devil and Saint	20
The Double Cure	25
The Second Change	29
A Great Question	33
Work in Leith	37
A Covenant Made	40
The Cult of Success	47
The End and the Expulsion	54
A Fresh Start	61
Sanctification is by Faith	66
The Burning Bush	69
Is there a Second Blessing?	72
Doors Closed and Doors Opened	76
The Offertories	79
Scottish Methodism	82
Patrick Hamilton's Doctrine	89
Lady Maxwell's Account of Entire Sanctification	91
Degrees of Perfection	97
The Joy of Harvest	106
Bishop Taylor's Experience of Entire Sanctification	111
Science and Prophecy	119

PART III.

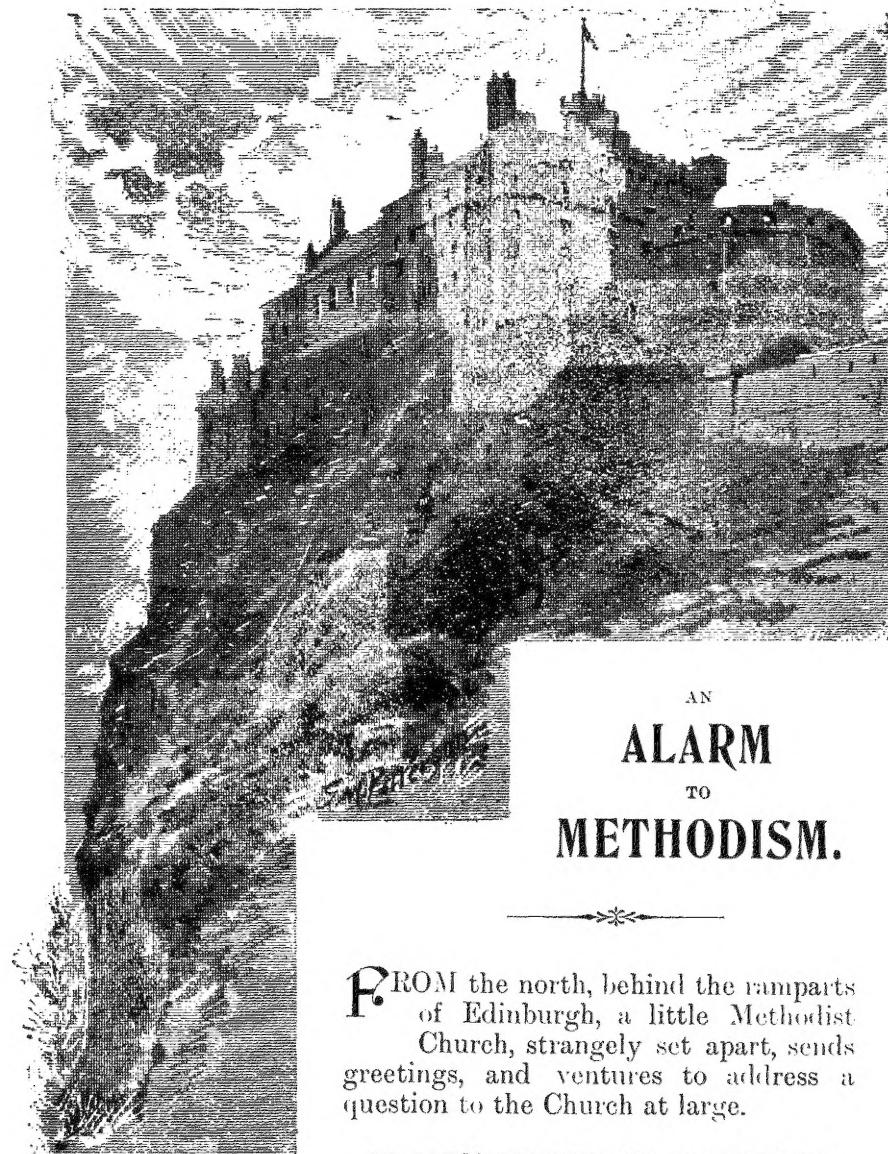
WESLEY'S SERMON ON THE REFORMATION OF MANNERS

125

PART IV.

APPENDICES.

A. The League and Covenant	148
B. After the Entertainment	149
C. The Methodist Weekly and the Leith Case	151
D. The Methodist Church of Scotland	153
E. Income and Expenditure of the Methodist Church, Leith	156
F. Plan of Services of the Methodist Church, Leith	159
<i>The Burning Bush</i> Advertisement and Publications	163



AN
ALARM
TO
METHODISM.

FROM the north, behind the ramparts of Edinburgh, a little Methodist Church, strangely set apart, sends greetings, and ventures to address a question to the Church at large.

IS METHODISM IN DANGER?

By Methodism we do not mean the outward fabric, but the inward and spiritual life of the great movement led by the Wesleys. John Wesley's account of the rise of Methodism ran thus:—

“In 1729 my brother and I read the Bible; saw inward and outward holiness therein, followed after it, and incited

others so to do. In 1737 we saw ‘this holiness comes by faith.’ In 1738 we saw ‘we must be justified before we are sanctified.’ But still, holiness was our point; inward and outward holiness. God then thrust us out, utterly against our will, to raise a holy people.”

As the Founder of Methodism understood that the centre and heart of the movement lay in a spirit and life of holiness, it is necessary to be more precise in explaining what he understood by that word. At the First Methodist Conference, held in 1744, the first doctrine considered was that of justification, the second, that of sanctification. With regard to the latter, the questions asked and the substance of the answers given were as follows:—

Q. 1.—What is it to be sanctified?

A.—To be renewed in the image of God, in righteousness and true holiness.

Q. 2.—Is faith the condition, or the instrument of sanctification?

A.—It is both the condition and the instrument of it. When we begin to believe, then sanctification begins. And as faith increases, holiness increases, till we are created anew.

Q. 3.—What is implied in being *a perfect Christian*?

A.—The loving the Lord our God with all our hearts, and with all our mind and soul and strength.—Deut. vi. 5, xxx. 6; Ezek. xxxvi. 25-29.

Q. 4.—Does this imply that all inward sin is taken away?

A.—Without doubt: or how could he be saved “from all his uncleannesses”?—Ezek. xxxvi. 29.

It will be seen at a glance that this teaching runs counter to what had been current before the Methodist movement began. The dedication of *Durham's Exposition of the Ten Commandments*, a book long deservedly esteemed, says: “God hath thought it fit that some relicts of sin (exauctorated of its reign and dominion) should indwell; and that thereby the spiritual condition of sojourning saints should be a mixture of grace and corruption.” The teaching of this old Covenanter is exactly the belief of a large majority of Protestants to-day. Doubtless, many who read thus far will say that Wesley must have been mistaken in his belief that inbred sin can be cast out of a Christian's heart on earth. Many professed Methodists themselves now-a-days reject Wesley's doctrine. Still, “whatever may be thought of the doctrine or its evidence,” says the poet Southey, “it was a powerful one in Wesley's hands.” “This doctrine,” said Wesley himself, “is the grand depositum which God has lodged with the people called Methodists; and for the sake of propagating this chiefly, He appears to have raised

us up." In the glow of her first love, if the Church flourished like a palm tree, this life was the heart, the growing point, the centre and crown of the whole movement. Let this be removed, and though the lofty stem may be festooned by bright foliage of other and newer developments, its glory will be but the triumph of parasites, and the presage of decay.

The definite second experience of the work of the Holy Spirit on the believer's soul was of course never confined to the Methodist movement.

The following passages from the Biography of FRANCES RIDLEY HAVERGAL illustrate her transition from a knowledge of Jesus to a full knowledge of Him. For many years she had loved her Lord and delighted in His service, but there were reservations in her surrender, and her experience was consequently intermittent. It was on Advent Sunday, 1873, that she first saw clearly the blessedness of entire sanctification. "I saw it," she says, "as a flash of electric light, and what you *see* you can never *unsee*." "It lifted my whole life into sunshine, of which all that I had previously experienced was but as pale and passing April gleams compared with the fulness of summer glory." Referring to the Scripture which God used to lead her into this full light, she says: "One of the intensest moments of my life was when I saw the force of that word '*cleanseth*.' The utterly unexpected and altogether unimagined sense of its fulfilment to me *on simply believing it in its fulness* was just indescribable. I expected nothing like it short of heaven." This was no evanescent experience. She wrote: "For nearly a year I have not known what it is to have a shadow of care in things temporal or spiritual. All is cast upon Him, and He gives me victory and gladness in response to the utter trust. So that it is living a new life, and one which I did not even suppose to be possible on earth."

Christians who have never passed into this summer glory may be compared to those famous scientists—Dr Röntgen, Hertz, Lenard, and other scientists who had been experimenting, all unconsciously, on the very verge of a great discovery for years. The wonderful X-rays were proceeding invisibly from the vacuum-tube with which they were at work. A brilliant and beautiful glow shone from the negative end of the tube, which is called the cathode. "This glow resembled somewhat the fierce burning of an alcohol lamp, only it was softer, more evanescent, and more

striking in its colouring." These wonderful cathode rays were found to penetrate thin films of wood and aluminium, and they set up brilliant phosphorescence in glass and other substances.



Here was a light of wonderful potency; but no one suspected that a still more marvellous light, invisible to the ordinary eye, was going forth in the midst of the visible glow from the cathode. The scientists were like the explorers in foreign lands, who tread on diamonds or gold nuggets without knowing it. They did not yet "possess their possessions." They were exactly like the many good Christians who believe that the blood of Jesus Christ, God's Son, cleanseth from all sin, without ever realising the full light and meaning of that great promise. These glorious words do indeed shine on them with a beautiful glow of real potency. They carry the sensation of a perfect forgiveness for all past sins of omission or commission. They convey the implication that in Christ Jesus we have a sinless and perfect representative to plead our cause before God. They shine with the promise of a glorious time coming—possibly only beyond death—where the defilement of inward sin shall be destroyed. But these radiant words carry a clearer and more penetrating import—an import which multitudes of good Christians have never yet grasped, because *they do not yet possess their spiritual possessions.*

It remained for Dr Röntgen, with his keener scientific insight, to *see the unseen*. It was on a definite date, at a definite moment (how could it be otherwise?), that this discovery burst on his mind. On November the 8th, 1895, in a dark laboratory, when the vacuum-tube was covered with a shield absolutely impervious to light, he noticed a distinct luminescence on a piece of sensitive paper which lay on a shelf. Whence came the invisible light which set up this responsive glow? He began an eager investigation; "and finally he came to the conclusion that certain unknown rays, whether of light or not, he did not know, were actually coming through the screen, and giving the sensitive paper a distinct luminescence. It was contrary to all reason, to everything the text-books taught, and yet Dr Röntgen was forced to believe it."

Precisely similar was the great discovery which Wesley made in regard to the work of the Spirit in entire sanctification. It *was* contrary to all the reasonings of the natural man; it *was* against everything many theological text-books have taught; but it *was* the truth nevertheless—the blood of Jesus Christ, God's son, does actually cleanse FROM ALL SIN. There are still candid, daring, and resolute believers who have taken this promise of God to mean, for them, *exactly what it says*. They find in experience this mysterious energy of the blood of Christ actually to accomplish the immense transformation, which God in His promise has guaranteed.

Carnal Christians imagine that perfect holiness will be most attractive to the world. Their ideal is a kind of glorified good-nature and amiable acquiescence which can "live and let live," and take things as it finds them. "One ought not to judge," they say, "or be censorious: one ought to caress the Serpent. Let us live so that all the world may speak well of us."

The coming of the X-rays led to much unpleasant but beneficial surgery. True holiness creates a mighty stir in the world. Christ was holy, and the world crucified Him. The world hates Christ still. Every outpouring of the Spirit creates a counter-movement among the powers of darkness. "Think not that I came to send peace on the earth: I came not to send peace, but a sword."

Original Methodism was a church militant indeed. Friendship with the world was regarded as enmity with God. The preachers went forth to call sinners to repentance. The members of society had not yet learned

that devil's charity which forbears to protest against sin. We have reprinted John Wesley's *Sermon on the Reformation of Manners*, in this volume, to show how courageously and practically the early Methodists "rose up against the wicked." In four years, 1757 to 1762, ten thousand offenders were brought to justice in the law courts. This was unpleasant work; but how mightily it must have contributed to the Evangelical Revival! It is observable that it was in 1760, in the very midst of this vigorous onslaught upon rampant evils that the Great Revival of Holiness broke out, first at Otley, then throughout the kingdom. Wesley tells us that the work of sanctification had been nearly at a stand for twenty years. He did not hesitate to call this mighty movement of 1760 "the Methodist Pentecost." We hear multitudes of Methodist ministers now-a-days excusing themselves from the unpleasant task of opposing evils by saying, "Lead the people into a higher life and the idols will disappear." Not so, God's order is the reverse. While idols remain, the Spirit cannot be given.

Read John Wesley's sermon in Part III. of this book, and you will find the answer to most of the current excuses which Laodiceans make use of in order to escape from the duty of contending against sin. You will see, also, why the early Methodists roused the mobs to such a pitch of brutal opposition.

How fares the battle now? Let Dr Maclaren state the case:—"There is manifest on every side the obliteration of the distinction between the salt and the mass into which it is inserted. In other words, Christian men and women swallow down bodily, and practise thoroughly, the maxims of the world as to life and what is pleasant, and what is desirable, and as to the application of morality to business. There is not a hair of difference in that respect between hundreds and thousands of professing Christian men and the irreligious man who has his office up the same staircase. You cannot lay the flattering unction to your souls that the reason why there is so little difference between the Church and the world to-day is because the world has got so much better. I am afraid that a great many of us who call ourselves Christians get a great deal more harm from the world than we ever dream of doing good to it. Remember this—'You are the salt of the earth,' and if you do not salt the world the world will rot you."

The methods of what is called “The Forward Movement” in the churches are worldly, and therefore lowering to the spiritual life of their members. They bring in a relaxing of discipline and a reduction of the standard of requirement of church membership. Gold rather than godliness becomes the qualification for office and a title to fulsome adulation. The tones of the pulpit are accommodated to the “itching ears” of those who “cannot endure sound doctrine.” The “conversions” resulting are too commonly simply an enrolment of worldlings as Christians. In this way numbers are kept up, while prayer meetings and fellowship meetings are discouraged and languish toward extinction. Faithful Christians are grieved at the inrush of the world, and for their protests they are persecuted as cranks, and if not driven out by their persecutors, elect to seek a more congenial spiritual fellowship outside the denominations.

These facts doubtless influenced the late excellent Dr R. W. Dale to advance these solemn reflections:— “We cannot tell how the grace and power of God will next be manifested. It may be He will turn aside from all existing churches, leaving them to perish in desolation and darkness as the penalty of their unfaithfulness, and revealing His transcendent power in kindling religious faith among the vast masses of our fellow-countrymen who are living in the open neglect of all religious obligation. Churches as well as individuals have their periods of probation; and inasmuch as they have known for many generations the very truth of Christ and have so grievously resisted the Spirit of Christ, the power of the Gospel may pass away from us to others, who will receive it with more fervent gratitude and with heartier joy.”

Every great spiritual movement, after its first days of struggle are over, accumulates material resources; and in the effort to safeguard the material, the spiritual interests are first neglected, and then betrayed. At last the Church enters into a tacit compact with the world, surrendering the right of aggression in return for substantial favours. When the Turks took Constantinople, the Christian Patriarch entered into such an alliance with the Mohammedan Sultan. The Patriarch has his recognised agent, the *Grand Logothete*, at the Sublime Porte, and his imposing guard of Turkish soldiers when he rides abroad. In return for such favours, the Greek

Church renounces all efforts to win Moslems to Christ. The duty and peril of bearing witness against the dominant world-power are quietly bartered away for temporal considerations. The parallel in modern Methodism is perfectly plain. In return for the monetary favours of worldly adherents, the old witness against worldliness is surrendered, and unfashionable Scriptural doctrines are suppressed.

As this degeneration proceeds the Church sinks from a *spiritual body*, into a mere *body corporate*, and if the process is not counteracted it will become a *body cadaverous*.

Our Blessed Lord has shown us beforehand the final scene, the flight of the Spirit from the expiring Church, in the rapture of the saints, in the day that the Son of Man is revealed. “Where, Lord ? And He said unto them, Where the *body* is, thither will the eagles also be gathered together” (Luke xvii. 37). For *body* ($\sigma \omega \mu \alpha$) St Matthew has the significant word *curse* ($\pi \tau \hat{\omega} \mu \alpha$) a fallen thing (Matt. xxiv. 28).

It will now be plain that there is grave reason for sounding an alarm in Methodism. Our danger is lest material interests should crowd out the spiritual, and our care for the body should ruin the soul.

An era of church building and of million funds is not necessarily a time when true religion is flourishing. Was not the age of the Gothic Cathedrals an age of spiritual petrifaction, when the Word of God was hidden, and the faithful were put to death ? The great pile of St Peter’s at Rome is a horrible monument of iniquity, built by traffic in indulgences for sin.

The Mormon Temple pictured below cost over a million of money (£1,200,000). Its walls of snow-white granite are ten feet thick, and can be seen in the clear atmosphere of that valley for fifty miles. Yet the whole of this massive structure rests upon a rotten basis of delusion, and the walls are bulwarks of defiance against morality and God. We must know what spirit possesses the great material erections of modern Methodism, before we can decide whether they are for the glory of God.

It is at this point that a serious question arises which should be carefully pondered by all who are giving their energies to advance the material interests of Connexional Methodism. The question is, to what end is the modern development of Methodism being directed ? Few will deny that the Church, as a whole, is departing rapidly from the

form and spirit, the doctrine and ideals of the primitive time. If this be so, is it not of the highest importance to know precisely what is the goal to which the present movement tends?



What, too, is the governing power which controls and directs the movement of this vast body? A prominent member of Parliament describes Wesleyan Methodism as "the most democratically-governed Church extant." Could anything be further from the facts? No congregational vote is ever taken in Wesleyanism. Do the ministers rule? Careful observation will show that the rank and file do not possess even the liberties of Presbyters. Take, for example, the late great movement to raise a million of money. Whence did it emanate? To what are its forces to be applied? Is it unreasonable to enquire, now that we have confessedly forsaken the old ideals, what is the direction, and who are the directors of our further advance?

One-fifth of the million was raised for the denominational schools. The money is hardly gathered in before the Board

of Education expostulates with us that the trust-deeds are being ignored, and that the religious instruction given in the schools is no longer Wesleyan in character. *The Methodist Times* replies that this fact has been patent for long, and seems delighted to certify that the schools "have no denominational character to lose." If this be so, why spend £200,000 upon them? And since the schools are admittedly no longer Wesleyan, what precise religious or secular character are they destined to bear? Surely, before going further, the whole Church ought to know what principle of evolution is at work.

METHODISM, AS A BODY CORPORATE, contains at least as great a multitude of earnest ministers, and faithful members of Christ's spiritual body, as are to be found in any Church on earth. But this body corporate is, as far as we can observe, more and more in danger of being controlled and directed by a concealed "management," which is incessantly perfecting its machinery, disciplining its agencies, numbering its adherents, raising its "millions," increasing its buildings, repressing individuality, breaking up local and personal liberties, and spreading a network of control over the churches. Probably the directors of this movement themselves have but a faint idea as to what its goal will be. They know not what spirit they are of. They have, doubtless, a deep pride in their Denomination, an admiring estimate of the mighty force of the movement which has spread so rapidly over the world, and gained so many millions of adherents, a far-seeing calculation of the social and political possibilities which lie in the manipulation of such multitudes.

Happy is the Church when the powers that control her are the powers ordained of God. But in all times the powers of darkness seek to intrude and rule the Temple. The present book is written because there are plain proofs that such an invasion is now taking place. We are not enemies, but friends to true Methodism, because we raise the alarm. Those who object to the publication of facts must know that every effort has been made privately and in the proper courts to get the abuses remedied. But when all such efforts fail, we ought to make them known to the Church, according to the Saviour's rule (Matt. xviii. 17). In the worst times, God has his seven thousand who have not bowed the knee to Baal. May the faithful Methodists be aroused to consider whither the present drift is carrying them.

Probably the leaders of the new movement sincerely believe they are working for the highest aim, *ad majorem Dei gloriam*. It may be that to them Methodism represents the purest form of Christianity on earth. In labouring for the extension of a Denomination, however, their aim has insensibly swerved from its original. In their zeal to add to their numbers they have been continually relaxing the conditions of membership, until now little more is required than avoidance of scandal and the payment of money. "*What is the condition of membership in the Methodist Church?*" was asked the other day in a South African quarterly meeting. "*The possession of a ticket and the payment of money,*" answered the Chairman of the District.

At such a point we are far indeed from John Wesley's aim of raising up a holy people. The whole system is tending to Simony. Is it not even thus that, as Dante says:—

" The Church of Rome,
Mixing two governments that ill assort,
Hath missed her footing, fallen into the mire,
And there herself and burden much defiled."

In another aspect the question is merely that of PATRONAGE AGAIN. Patronage is not peculiar to Established Churches. A prosperous grocer may be as great a tyrant in a so-called "Free Church" as a great landowner in a National Church. He may thrust out and thrust in ministers at his pleasure. The Methodist system of constant itinerancy was once an admirable system for evangelism, and is now a proportionately abominable instrument for tyranny. The "important" and wealthy man has but to carry his whisperings to the official ear, and unless the victim be very powerful he will be disposed of in the secret conclaves of the "brotherhood," and refused any hearing in the Church courts. Surrounded by a growing cloud of intangible yet poisonous rumour, the undesirable or the conscientious man may be pushed along from place to place till he is wearied to death. The injustice is as great in the case of the guilty as in that of the innocent. It is a kind of secret assassination. Cases have been known on the Mission Field where every minister in a Synod knew that arrangements had been made for the removal of one of their number but the victim himself. In due time a telegram of recall arrived and the victim dis-

appeared from the land. Such is “the brotherhood” when the methods of secret management have sway.

This evil had begun to work seventy years ago. Dr Adam Clarke, the great commentator, was ejected from the active ministry by the Conference in his absence, without his knowledge, and sorely against his will. This was effected by manipulators behind the scenes—the President himself suppressing Dr Clarke’s letter to the Conference. Dr Beaumont, who protested against this wrong, was censured by the Conference, and the President received a vote of thanks! The saintly and learned Dr Clarke submitted to the injustice in meekness. But it is now felt that if other men had done their duty and protested with Dr Beaumont against such patent acts of injustice, the Disruption of 1849 might have been prevented.

THE SEMINARY SYSTEM adopted in the training of the ministry is at present confessed to be sadly inadequate. All honour to the Tutors who have struggled so heroically with their impossible tasks. Is not the system, however, *as a system*, at fault? It seems almost to have extinguished those doctrines which it might have been expected specially to conserve, the doctrines of entire sanctification which were the special trust committed to the Denomination. At one of our theological institutions, says the Rev. Thomas Cook, in the preface of his new book on “New Testament Holiness,” the students asked their tutor in theology to give them a definition of Scriptural holiness. The professor replied that the holiness he found in the Bible seemed to him to be not so much a definite experience to be reached immediately, as “an eternal approximation towards an unrealisable ideal.” “But,” he continued, “there is, beyond doubt, an experience attainable by faith, which some describe as holiness, and which has brought to many Christians a great spiritual uplifting, so as to mark an epoch in their spiritual life. This was taught by Wesley and the early Methodist preachers, and the teaching was intimately associated with the early successes of our Church.” He advised the students to make themselves familiar with the works of Wesley and Fletcher, and to use their own judgment as to which aspect of the subject they would preach, and concluded with this testimony:—“In my last circuit an Evangelist conducted a series of mission services in the church over which I had pastoral charge, and emphasised the definite view of holiness which Mr Wesley teaches, and urged the people to believe and

enter in. Several of the most thoughtful members of my congregation were so greatly blessed that from that time their Christian life seemed to be on a higher plane. Because of this, I have never spoken other than respectfully of that form of teaching, though I have never been able to teach holiness in that way myself."

It seems that Mr Cook was the evangelist referred to, and his new book contains the substance of the addresses which were so much blessed to the congregation mentioned.

Is it not a sorrowful thing that a Divinity Professor should have to confess that he cannot teach the divinity he professes? The following pages will show that this is by no means a solitary instance. In fact we may ask which of the prominent Wesleyan theologians of to-day does teach the Wesleyan theology in its central and most characteristic topic. The cessation of the Methodist testimony is the death of Methodism.

THE ITINERANCY OF THE MINISTERS, when once the discipline of Methodism is relaxed, hastens its destruction. No Methodist minister, in the rank and file, has more than a year's tenure of his position. The situation is more like that of the religious orders than that of the parochial clergy. A parish minister, secure *ad ritum aut culpam*, may long maintain his ground against innovations. In Methodism one man can do little to maintain the discipline unless his colleagues in the circuit assist. He will move on in three years' time. *Cui bono?* It is notorious that men are tempted to let things slide, and hope for something better at the next remove. THE CEASELESS FRICTION OF THE ITINERANCY, following the Seminary System, tends to the destruction of individuality. Men are ground to pattern like marbles in a mill. Probably no ministers are so consumed in a perpetual round of meetings. When these were mainly spiritual the evil was less. To-day the proportion of business meetings, committees and secondary engagements of all kinds is perpetually increasing. This system must tend to sterility. It is amazing when we consider how many millions of Methodists exist that the proportion of master minds amongst them is so few. What notable contributions to the religious thought of the world have been made since this denominational management took control of the spiritual forces? In the time of Adam Clarke, one might have anticipated a bright succession of original and powerful scholars, whose efforts would have brought illumination and inspiration to the national mind.

A Page in the History of Methodist Missions.



Dr. ADAM CLARKE with two Buddhist pupils, in his study at Millbrook, near Liverpool, 1818.

How soon was the dawn darkened. Adam Clarke seems to have been the last amongst the leaders of Methodism who boldly proclaimed the full Methodist doctrine of sanctification. His mind was too large to be forced into the narrow grooves of the Connexional managers, and he found little favour from them.

THE EFFECT ON MORALS will, in the long run, be as pernicious as that on sacred learning. Since I commenced to write this book a brother minister has arrived from India and placed in my hands the whole correspondence concerning a system of misappropriating to the funds of the Church Government allowances granted only for the travelling expenses of chaplains. Wesleyan ministers are signing and sending in bills to Government, and drawing money for expenses they never incurred. Hitherto the whole force of officialism in the Church, both in India and in England, has been exerted to repress enquiry into this matter. The minister who protests is threatened with suspension if he will not be silent, and is practically cast out to starve. If Synods, Mission Houses and Presidents cannot find time to enquire into this scandal it is time that the citizens of the country scrutinized the abuse of public money.

As citizens, we have a duty to God and the State, no less binding than our duty, as ministers, to God and the Church. We therefore feel it our duty to place the whole question before the public, in one clear definite instance, taken from the printed Report of the Wesleyan Methodist Church, Bombay and Punjab district, for the year 1901.

1. The Wesleyan Church in the Rawal Pindi Circuit, Punjab, in the year 1901, received over £237 (Rs. 3.560) of Government money for the support of the ministers.

2. A further sum, not specified in the Report, was received for the travelling expenses actually incurred by the Ministers in their journeys round the circuit.

3. In addition to the above sums the Wesleyan Church, in that one circuit, drew about £100 from Government, ostensibly for travelling expenses, which expenses were never incurred. This sum is disguised in the Report under the misleading head of "Sundries and other Sums." Rs. 1477 - 7 - 0.

Can any honest British subject acquiesce whilst any corporation, religious or irreligious, in any part of the Empire, contrives to divert public money, at this rate and in this fashion, to its own coffers? If Wesleyans in one place may make a surreptitious £100 out of the Treasury, why may not other religionists do the same? And why should not the *irreligious* have equal liberty? If £100 may leak away in one place, what is to prevent millions of money running to waste over the vast extent of our Empire?

Illegal gratifications, and illicit profit on Government contracts, are amongst the ominous signs of the time. If the Christian Church has no sensitive conscience on this matter, what wonder if the gangrene should spread through the whole nation? Let the letter of the Rev. John Findlater printed below be read for a fuller account of this case.

WHOLESOME DISCIPLINE IS NEEDED. An aged minister, on reading Mr Findlater's letter, wrote:—

In 1753 Wesley examined the Society at St Ives in Cornwall, “But,” he says, “I was soon obliged to stop short. I found an accursed thing among them; well-nigh one and all bought or sold uncustomed goods. I therefore delayed speaking to any man till I had met them all together. This I did in the evening, and told them plain, either they must put this abomination away, or they would see my face no more. They severally promised so to do. So I trust this plague is stayed.”

Four years later Wesley says:—“I met the Society at Sunderland, and told them none could stay with us unless he would part with all sin; particularly robbing the King, selling or buying run goods; which I could no more suffer than robbing on the highway. This I enforced on every member the next day. A few would not promise to refrain: so these I was forced to cut off. About two hundred and fifty were of a better mind.”

Two years still later, he says:—“I spoke to the Society in Sunderland. Most of the robbers, commonly called smugglers, have left us; but more than twice the number of honest people have already come in their place. If none had come, yet should I not dare to keep those who steal either from the King or subjects.”

In 1762, he writes:—“The detestable practice of cheating the King (smuggling) is no more found in our societies. And since that accursed thing has been put away, the work of God has everywhere increased.”

Three years later, he says:—"I rode to Dover, and found a little company more united together than they had been for many years. Whilst several of them continued to rob the King, we seemed to be ploughing upon the sand; but since they have cut off the right hand, the word of God sinks deep into their hearts."

Is not the offence technically described as "illicit gratification"—unauthorised appropriation of Government money—in the same category as smuggling? Is it not equally "robbing the King"? Is it not equally deserving to be described as "an accursed thing"—"a plague"—"an abomination"—"a detestable practice" which must hinder and injure the work of God. If John Wesley dare not allow smugglers—dealers in uncustomed goods in Cornwall, in Sunderland, in Dover, and elsewhere—to remain in his societies, would he dare to retain persons guilty of illicit gratification? If the offenders should prove to be ministers, does that condone the offence? By what logic, by what principle of justice are they retained in their office? If the illicit gain is winked at in official quarters, must not the result be a blight upon the Connexion?

In the correspondence which arose on this matter we were startled to find the DOCTRINE OF A "SYNOD CONSCIENCE" advanced to silence the individual protest. "How can we make the individual conscience the standard in Church life and discipline?" enquired one of the ministers involved. "Chaos would result. Therefore the individual conscience should bow to the *united conscience* of the majority. The man who is troubled about taking money which is not lawfully his own should remember that he has no responsibility whatever in the matter. That responsibility rests with the Synod. He receives an order from the Chair, and all he has to do is simply to obey. Disobedience to the Chair is far more serious than a question as to accepting unlawful money" Such are the very words used in this ominous correspondence.

What is all this but JESUITRY AGAIN? This doctrine of a "Synod Conscience" paves the way for all organised deceit and fraud. The degrading servility which worships "THE CHAIR" and carries out its behests against the voice of conscience would enact, if unchecked, all the abominations and brutalities of the Papacy again.

That these immoral casuists may see how far they are gone from having any right to the title of Methodist preachers, we refer them to the following extract from the



ROMAN CATHOLIC CHATE-WORSHIP AS DEPICTED ON
PAPAL MEDALS.

minutes of the First Methodist Conference held in London in 1744. On the second page we read the question:—

How far does each of us agree to submit to the judgment of the majority?

A. In speculative things each can only submit so far as his judgment shall be convinced. In every practical point each will submit so far as he can without wounding his conscience.

Q. Can a Christian submit any farther than this to any man or number of men upon earth?

A. It is undeniable he cannot—either to council, bishop, or convocation. And this is that grand principle of private judgment on which all the Reformers proceeded. “Every man must judge for himself, because every man must give an account of himself to God.”

A minister, who had become involved in these denominational toils, awoke to see, and boldly to snap the fetters. His account of the tangle which had crept over conscience is deeply instructive. These were among the meshes:—

1. Unfaithfulness to the grace of God in full salvation.
2. Devoted attachment to the sect, joined with pride and unwillingness to see its faults.
3. The example of reputed “holy men” who never protested against the abuses in question.
4. Love of the praise of men, and dread of their displeasure.

5. Absorption in “church work” which occupied an uneasy mind. (Note what great zeal in religious work may spring from.)

He now saw that his decision to keep the peace, and go with the swim, must produce—

1. Servile submission to ecclesiastical authorities.
2. Disloyalty to conviction and conscience.
3. Abrogation of God's Word as the rule of life.
4. Disobedience to the Holy Spirit.
5. Dependence on man rather than God for support.
6. Decay of character and personality.
7. Casuistry to justify an untenable position.
8. Further bustle in "church work."
9. Increased zeal for the extension of the sect.
10. Seeking God's glory by questionable means.
11. Acceptance of the Jesuit principles.
12. Consequent inner apostasy from Protestantism.
13. A sad decline in spiritual power.
14. Connivance with evil.
15. A miserable and fruitless ministry.
16. The patronage of worldly ecclesiastics.
17. The wrath of God.

What if Luther or Calvin or Knox had held the doctrine of a Synod Conscience, where would have been the Reformation? Round the cornice of Knox's house have been painted those words of his:—

I am in the place where I am demanded of my conscience to speak the truth. Therefore the truth I speak, impugn it whose list.

A SPIRIT OF ROMISH SERVILITY is requisite to secure chair-worship and submission of conscience in the rank and file of the ministry. A striking proof of the growth of this servility is seen in the fact that ministers are ready to go, at the behest of the Executive, to take sides in a contest, as in the Leith case, without making fair and proper enquiries into the points at issue. A prominent ex president, who used his influence to confirm my expulsion from the Conference, justified that piece of tyranny on the ground that I was lacking in "humility and obedience." The same objection has been raised by ministers all over the country, who imagine that I only resisted the Conference because I was unwilling to go to Mevagissey. That was not the point at issue. I told the Conference that I could not take any appointment, until I could learn whether the rules were to be broken or observed. The reason for that question is plain enough. That very ex-president was himself so far lacking in "humility and obedience" that he was allowing the rule of the Church against "Conformity to the World," which is printed in every class-book, to be broken publicly under his own superintendence.

Law-breakers, forsooth, claim licence for their own pride and disobedience, and then require the acquiescence of "humility and obedience" from their fellow-servants! At our ordination we promised to submit to the godly admonitions and godly judgments of the ministers unto whom might be committed the charge and government over us. At the same time we pledged ourselves to resist their ungodly judgments and admonitions, by vowing to maintain and enforce the discipline of the Large Minutes of the Conference as being agreeable to the Holy Scripture, and by promising to banish and drive away all erroneous and strange doctrines contrary to God's Word. We are indeed willing to gird ourselves with humility to serve our brethren, but not to assist them in disobeying the law. In such a case we should resist them to the face, because they stand condemned, and carry away many with their dissimulation. There is a voluntary humility which springs from the vainly puffed-up and fleshly mind, which subjects itself to ordinances after the precepts and commandments of men, and refuses at the same time that humility and obedience which is due to God. Servile ecclesiastics delight to make a show of wisdom in will worship and humility; faithful ministers will boldly resist evil. It is one part of true religion to withstand wrong.

If we maintain that God alone is lord of conscience, it will not follow that our individualism tends to anarchy. We mention this because some have objected that strong personality is detrimental to corporate religious life. There is a spurious individualism which imagines that all opinions are equally valid, and demands a place for all. This false liberalism is destructive of all religious organisation. It produces a polytheism, and would reduce a church or a nation to disintegration.

But where GOD is truly enthroned by a number of individuals on the throne of conscience, though it be done by each one apart, the immediate result will be that these individuals will tend to combine with one another and with all who obey God. Combine we say, not necessarily to carry out the manœuvres of the intrusive tacticians who wish to manage the Church, but combine in heart and hand with all who obey the head. The delightful spontaneous unity, which exists amongst those who are led by the Spirit, is a thing unknown where men look for direction to mere ecclesiastical managers. This is God's connexionalism.

We are not anarchists, for we hold, with The Confession

of Faith, that “the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended to destroy, but mutually to uphold and preserve one another.”

THE HEART OF TRUTH, COURAGE, AND CONSCIENCE, in the REFORMED CHURCH is the direct knowledge of God possessed by each individual soul of the elect. Grounded on this certitude, assured by the eternal covenant, each man was able to defy the whole hierarchy of Rome. This knowledge of God, and the experience of salvation enjoyed by the Methodists are identical. Both are inspired and verified and safeguarded by the Word of God. Decay of conscience and will, energy, independence, character, and personality must ensue where this knowledge and experience decays.

There was one doctrine of Wesley which tends mightily to reinforce the knowledge of God, and the experience of salvation. This is the teaching which points out how, in a second definite crisis, the soul may be cleansed from the remains of sin, filled with the Holy Spirit, and by these means brought into COMPLETE COMMUNION WITH GOD. It is the neglect of this doctrine which, more than any other cause, has contributed to the spiritual decline of Methodism (a decline only accelerated by routine reiterations of the mere hollow tenet), and it is in its honest and thorough-going revival that she will renew her strength. I have, therefore, all through the following pages interwoven this old Methodist teaching. It has become so strange as to startle multitudes of Methodists who nevertheless imagine they hold and preach it. We shall not be surprised if it startle many Presbyterians too. But it is delightful to us to find how willing some of the leading minds of the Scottish Church are to accord this teaching a sympathy which seems often denied in its own proper home. We understand that the Lutheran theologians are contemplating the necessity of a fuller development of the doctrine of completion, the doctrine of love, the doctrine of St John. Will it be impossible to harmonise this teaching with the essential tenets of the Reformed Church? In a time when all vital religion needs a reinforcement may not the impulse which this experience communicated to the great Revival of the eighteenth century prove to be the very impulse which the Church needs in the twentieth? May not this vital force, set free once more from the entanglements of ecclesiasticism, and the sectarian rubbish under which it has been hidden, promote the spiritual life in other and unwonted

areas? For our part we long to see this reinvigorated Christian life and doctrine exhibited and considered in the open air of our national universities as well as in the quiet gatherings of lowly believers. If it is God's life and truth it will endure all criticism and examination, if not *let it perish*. This doctrine has had scant consideration in the seminaries of Methodism, it has little, in the nature of things, but a grudging and formal recognition from the promoters of ecclesiasticism. Should their efforts to repress it cause it to take flight, may it find welcome in other and kindlier areas!

JOHN WESLEY'S HYMN BOOK was marked to be broken up at the advent of the twentieth century. Amidst the bustle of the "Making of the Million" this drastic revolution attracted little notice. Imagine the Anglican Prayer Book broken up by the Church of England on the report of a committee! The Hymn Book was the Methodist Liturgy. Wesley bequeathed it to his followers expressly as a handbook of practical divinity. For some time complaints had been heard in preachers' meetings and elsewhere that the book was "too doctrinal?" Was it too faithful a monitor to be agreeable? Was it too plain evidence of the great gulf now yawning between Wesley and the Wesleyans? Yet the book still attracts the passionate devotion of multitudes. Hence the management went to work quietly. Before much attention had been aroused it was found that the Conference, in adopting a report of a committee, had settled the matter. All further discussion was precluded. This was a surprise to at least one member of the Committee—Mr Laurence Ford, B.A.—and, seeing that the old book was not to be revised but broken up, he resigned. *The Methodist Times* now informs us that one-third of the book is to be done away, but hastens to assure us that practically the book is unchanged! We trust this may be so, and that the changes made concern only the supplemental hymns added since Wesley's day. If we saw in popular modern hymnology any noticeable strain of poetry which conveyed the same teaching, expressed the same spirit, and breathed the same atmosphere as the old Wesleyan hymns, we should be delighted at the prospect of a change. There are always changes going on in the language, the poetical forms, the music, and the metres current in a nation. Hence it is very desirable that outworn forms should be replaced by something new. We are no blind worshippers of antiquity. We do not desire to see Methodism, like

Mahomedanism, in the grasp of a dead man's hand. Let this be understood once for all with regard to everything discussed in these pages.

There are often very deep reasons for retaining hymns which have become unpopular in a degenerate time. The poets who sang under the inspiration of a great Renaissance saw further and deeper than their Laodicean revisers can understand.

To take one single illustration of our meaning, Wesley's *Shortened Hymn Book* contained, as any comprehensive liturgy should, prayers for "Jews, Turks, and Infidels." Hymn 443 (up to 1875) was a prayer "For the Mahomedans." The



hymn was lacking neither in vigor, nor poetry, nor scriptural foundation. Two of the verses run thus:

The smoke of the internal cage
Which half the Christian world o'erspread;
Disperse, thou heavenly Light, and save
The souls by that Impostor led;
That Arab-thief, as Satan hold,
Who quite destroyed thy Asian fold.

O might the blood of sprinkling cry!
For those who spurn the sprinkled blood
Assert thy glorious Deity,
Stretch out thine arm, thou Triune God;
The Unitarian fiend expel,
And chase his doctrine back to hell.

Perhaps these words were only too true, too scriptural, and too forceful. However, if they were to be cut out, ought not some other and better prayer for Moslems to have been inserted in their place? Surely the times demanded no less. Beaconsfield was about to confer on the Queen the title of the Empress of India. We were soon to come into possession of Egypt. We were about to interpose in 1878 for the preservation of the Turkish Empire as we had interposed in 1853. We undertook responsibilities on behalf of the Armenians, and Cyprus was handed over to us by the Porte as a pledge of good faith on his part in the cause of reform. We rule over more Moslems than any Moslem Sultan or Shah. Surely there never was a time so inopportune for cutting out of our Liturgy a prayer for Mahomedans. Perhaps we were more familiar with Carlyle's *Hero-Worship* of Mahomet than the prophecy of Scripture on which Wesley's hymn was based. The reference to "the Unitarian fiend" seemed out of date and out of place. But if we ceased to pray for Moslems they did not cease to pray *against* us.

"O Lord of all creatures! O Allah! destroy the infidels and polytheists (in this they include Christians) thine enemies—the enemies of the religion! O Allah! make their children orphans and defile their abodes! Cause their feet to slip. Give them and their families, their households and their women, their children, their wealth and their lands, as booty to the Moslems, O Lord of all creatures!"

This dreadful imprecation is the official prayer of Mohamedanism, which is used daily throughout the Turkish Empire. And in 1894 the world had proof in the terrible Armenian massacres, that the Unitarian fiend had not been exorcised by civilisation. We cannot repeat the story of those diabolical butcheries. Mr Gladstone spoke of them as "a damning disgrace to the portion of our race which did them," adding that if "a door should be left open for their ever-so-barely possible repetition, that shame would be spread over the whole race." But we well know that the door is wide open for further tortures, and that it is certain that they will be repeated many times over before the cruel fiend of Islam loses his power. Even as we write, thousands of refugees are escaping from the brutal hands of the Turk to take refuge in Bulgaria. It is painful to think that a great Christian community like the Methodist should delete from its prayers a supplication for God's help towards the solution of that terrible Eastern

Question in which it is certain British blood and treasure will yet be profusely shed. How slow and how feeble have been our missionary efforts for the Mahomedans!

The above instance is taken from the area of Politics and Missions. Many other illustrations of the loss inflicted on the Church by incompetent revisers might be gleaned in the area of doctrine and Christian life.

“If, since 1875,” says Mr. Ford, “Wesleyan Methodism has lost touch with its old hymnal, if it shrinks from it, almost derides it, as too ‘subjective,’ or as too ‘other-worldly,’ if it wants something more pretty and popular, less inward and heart-searching, is not this a symptom of some organic change? Is it not a sign that it is insensibly diverging from the true Methodist type, that it is becoming, if not less spiritual, at any rate less Wesleyan? And need we much wonder that the very term ‘Wesleyan’ is to be dropped from the title of the new Hymn Book as a prelude, perhaps, to its being ultimately dropped from the appellation of the Church itself, which already repudiates John Wesley as its founder?”

TERMS OF COMMUNION IN THE NEW CATHOLICISM. A striking instance of the tendency to enter into alliance with the world was seen the other day when a prominent and eloquent Wesleyan minister rose “under the oriflame” of the poet to propose the immortal memory of Robert Burns, at the annual dinner of the Burns Club, in Edinburgh. The newspapers stated that though he was the first of his denomination who had had the honour of appearing at that celebration,

He failed to see a shadow of a shade of incongruity in his appearance there. (Applause.) One summer evening in 1790 John Wesley preached at Dumfries, and Robert Burns might have been present from Ellisland on that occasion, but in any case, amid weaknesses and sins, he struggled to do the will of God, and in the name of Wesley’s last address at Dumfries they “claimed a deep communion with him.” They were usurpers who judged him.

ONE OF GOD’S PROPHETS.

Robert Burns was one of God’s prophets—sadly imperfect, as many of the prophets had been, but a prophet still. Whether he heard John Wesley preach or not, he believed John Wesley’s Bible, proclaimed the lovely and lofty moral virtues Wesley inculcated, and lived and died seeking to place his hope and trust where Wesley urged. He was one of the grandest greathearts of history. (Applause.) Such a prophet was of eternal worth. Burns prophesied on behalf of pure and honest religion. He was the sworn enemy of false religion. Against cant, hypocrisy, and pharisaism, he “cried aloud and spared not.” He painted these

evils in loathsome forms, but should they ever be painted otherwise? He had thus rendered a great service to genuine religion. For devout apostles he had every admiration. Who need object to "Holy Willie's Prayer," except Holy Willie and his descendants? (Laughter.) Mr —— then gave the toast, which he drank in water. The health of Mr —— was afterwards cordially pledged.

Against this eulogy one of the Edinburgh papers made the following protest:—

In view of the life which Burns led, in view of the baneful influence he has had on Scottish life, is it in accordance with common sense, not to speak of religion, that this man should be idolised as a great moral and religious force? Burns, we are told, had deep sympathies, and, if he sinned, he suffered the pangs of remorse. His sympathies were wide, but they stopped just where they would have been most useful—at the victims of his profligacy. Rousseau was a man also of deep sympathy, but that did not prevent him sending his children to a hospital for foundlings. Remorse is admirable, but what is needed is a practical as well as a poetic remorse, a remorse which shows itself in change of life. Those like the Rev. Mr ——, who place Burns on a religious pedestal, do him a grievous wrong. They also confuse ethics and demoralise the tone of public life. If Burns, the Bacchanalian, the free liver, is to be accredited a preacher of righteousness on the score of his beautiful sentiments, then Christianity, with its insistence on holiness of life, is a superfluity. The true admirers of Burns are those who, while doing homage to his genius, deplore the bestial elements of his life. His true admirers are not those who claim the poet as a religious prophet because, after prolonged incense-burning at the devil's shrine, he, in fits of remorse, made occasional genuflexions in the temple of religious sentiment.

Dr Norman McLeod, at a great Burns celebration in Glasgow, after rendering due tributes to the poet, did not shrink from rousing an audience of 1200 people to a perfect whirlwind of censorious uproar by saying there were poems written by Burns which merited the severest condemnation. Would God, said he, they were never written, never printed, and never read! The sea of angry faces, the hissing and hooting of that multitude did not alter his verdict. To-day it seems as if the Pulpit has a lower sense of purity than the secular Press. The dead Church no longer opposes, but drifts with the tide. If Isaiah and Daniel are no longer recognised by the critics as prophets, "puir Robbie Burns" may take their place.

The goodly fellowship of the prophets, the communion of saints, the Holy Catholic Church! See what a large and liberal sense these words are coming to bear! The movement to claim deep communion with the heroes of the world is not confined to one centre. A gambler, if he is

the brother of an earl, becomes the patron in a provincial town. In a village, a smaller celebrity, famous more for intemperance than religion, is announced to open a Methodist bazaar. The ominous thing is that no one seems to think the matter worthy of remark, still less of protest. Concerning a late fashionable bazaar in West London *The Methodist Weekly* remarked that "the methods used for raising money," the "new experiments in religious tuft-hunting" were treated with too superficial ridicule, and enquired "in what form the compliment paid by actors and actresses, betting women, and Sunday afternoon tennis party people will be returned." The answer is perfectly plain. The Church has but one *quid pro quo* to offer. A certificate of prophecy to the bards, and of sanctity to the votaries of Plutus, Bacchus, and Venus. Tetzel was not the last to sell indulgences. Already the faithful are being cast out whilst the door is set open to the profane throng. Judge whether the time will not come when "the evil servant shall say in his heart, My Lord tarrieth; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken."

HOW CAN SO GREAT AN APOSTASY take place, one may ask, in an Evangelical Church?

Professor Wm. James of Harvard says: --

"It is a matter, unfortunately, too often seen in history to call for much remark, that when a living want of mankind has got itself officially protected and organized in an institution, one of the things which the institution most surely tends to do is to stand in the way of the natural gratification of the want itself. We see this in laws and courts of justice; we see it in ecclesiasticisms.

"Too often do the place-holders of such institutions frustrate the spiritual purpose, to which they were appointed to minister, by the technical light which soon becomes the only light in which they seem able to see the purpose, and the narrow way, which is the only way in which they can work in its service."

A study of Benjamin Gregory's *Side Lights on the Conflicts of Methodism during the Second Quarter of the Nineteenth Century* will afford ample illustration of the principle described by Professor James. During that period there were plain indications that the ages of gold and silver were soon to be succeeded by an age of brass. The place-holders and place-seekers of Methodism were leading the churches into howling wildernesses of barrenness and strife, instead of urging them to go up and possess the Canaan of Perfect Love.

When once the Church leaves the appointed track,

the apostasy must proceed to unexpected and terrible lengths. How amazingly has the Protestant Church of England, within the last sixty years, been Romanised? The “pious and profoundly learned” Joseph Mead, who died in 1638, was a conspicuous luminary of the Protestant school of interpreters of prophecy. He foresaw and foretold the apostasy in his own Church more than two hundred years before it broke out. In his commentary on the Apocalypse, he declared plainly that the Reformed Church would once again be subdued by the return of the false prophets who had been cast out. On Rev. xi. 7, he notes that the slaughter of the witnesses imports not mere massacres or martyrdoms, but rather that the witnesses should cease to fulfil their office of protesting for the truth, and should disappear. He adds:—

“Wherefore it must needs be, at the same time, that when the pillars of the Reformed Church are removed, and the false prophets of the beast come back, and by the law of *postliminium*, take the place of the prophets of Christ, the whole polity of the Reformed Church shall fall to the ground.”

None who have eyes can deny that this forecast is being rapidly verified. In Methodism we see languid indifference to doctrinal purity. In the North of England the Consecrationists, who deny original sin, are welcomed into the pulpits. The professors in the colleges may reject Wesley’s teaching and retain the profession of teaching it. Wesley’s Hymn Book is being broken up, and Wesley’s doctrine is silently dropped in Wesleyan schools. It is not inconsistency, but consistency that arouses opposition.

St Paul foretold the two-fold origin of the apostates long before. “I know that after my departing grievous wolves shall enter in among you, not sparing the flock. And from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them.”

A spiritualist paper recently published the following boastful paragraph, which shows how it is possible for preachers of the Gospel to become first apostates and then traitors:—

“From the South Staffordshire district we learn of the recent conversion of a young Methodist preacher, whose services and eloquent addresses in the various chapels were much appreciated, and his fond parents have been looking forward to his shortly ‘taking the clo’ b,’ but the spirit controls of this young man have so impinged upon his mind after a brief but earnest investigation into our philosophy, that he felt he must free himself

from the orthodox fetters, and come over as a worker in the cause of Spiritualism, and so he announced the fact to his parents residing some few towns distant. By the next train, however, arrived his mother. Being not yet of age and anxious to soothe his loving mother's troubled mind, he has gone back to the fold, but *only in body*, for as he recently told our correspondent, his eyes have been opened to the truth, and he is *with us in spirit*, and his discourses each Sunday are now singularly free from the theology he used to preach, and he endeavours to direct his hearers' attention to higher truths. We should add, that during his researches into our phenomena, he had become controlled by the spirit of a clergyman, who has written many inspired words through him, and promised valuable assistance in the future."—*The Two Worlds*, March, 1902.

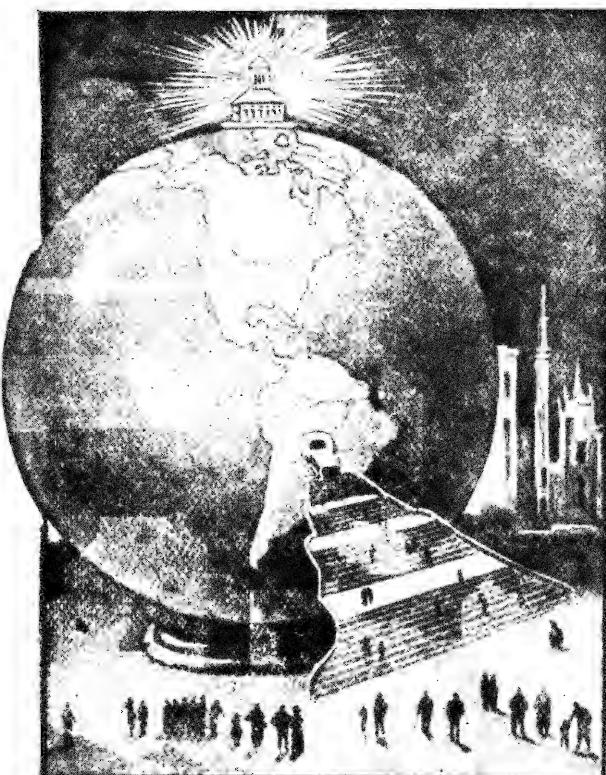
Another case occurs to our mind, where a local preacher, of questionable life, for years spread a leaven of infidelity through a country circuit, and boldly denied the Divinity of Christ in our pulpits. A superintendent was at length so far able to expel the "Unitarian fiend" as to take the unbeliever's name off the plan, but it was impossible to remove the blighting effects of his influence. He frankly avowed, on one occasion, his real motives in acting as a class-leader and local-preacher. "*I hate Methodism*," said he, "*and am resolved to do it all the harm I can before I die*"

So climb the first grand thief into God's fold,
So since into His Church lewd hirelings climb.

Romanists, Spiritualists, Rationalists, Infidels, Worldlings, and Indifferentists may all have their contingents in the ministry of the Church. The idea that the Methodist Church has any special spell against this creeping plague is a mere pious fiction. Let us look facts in the face. These warring contingents may all strive against one another for a time, and yet, like Sikhs, Hindus, and Moslems in the British army, all wheel into line, when the Evil Spirit marshals his forces in the day of battle.

"The re-union of Christendom," says a recent writer, "is as certain as the day of judgment; it will, in fact, herald the great apostasy which is to precede the day of judgment." Many signs portend this culmination. There will be a new Catholicism, in which there will be place found for every religion but real Christianity. What is Catholicism but the Church of the world—the world in the Church? We are in an age of parliaments of religions and re-union schemes. The ideals of the time seem aptly set forth by the architect's design for a "Great Globe" or

"Temple of the World's Religions," which was proposed for erection at a recent American exhibition.



Just as the distinctive doctrines of Wesleyanism have been quietly dropped in Wesleyan schools to facilitate union with Nonconformists, so we may expect Nonconformist principles to be dropped further on for still more advantageous alliances. And in this process it is seen that neither Romanism, nor Scepticism, nor any other false religion will yield an iota of its pretensions. It is always God's truth that must give way. The first number of the *Free Church Monthly* declared: "We have now entered a Collectivist period, in which the ultra-individualism of one-sided Protestantism will not avail us." "*How to Mobilise the whole Church*" was one of the subjects at the last Methodist Ecumenical Conference. The speaker who introduced the matter said that "first they must get the Pope out of the Vatican, and secure his co-operation. Then they must

despatch a message to the Greek Church, and to the Archbishop of Canterbury, calling upon their assistance. They could rely, fortunately, upon the Free Churches of England and the Salvation Army." Whilst such dreams are avowed, and Latins, Greeks, and Anglicans are longing for a visible re-union of Christendom, let the faithful followers of the Lord be cautious of the great schemes of modern Babel-builders. The re-union of Christendom is the dream of the apostasy, on earth. The re-union of those that are Christ's is "to meet the Lord, in the air."



DISHONESTY AND TYRANNY CREEPING INTO THE WESLEYAN CHURCH.

A LETTER from the REV. J. FINDLATER, Wesleyan Chaplain, Bombay and Punjab District, India.

DEAR MR. MACDONALD,

I have been over the proof copy of your little book, "An Alarm to Methodism." I am more than glad to hail its appearance. It is needed much. It is especially opportune. On all hands evidences are to be seen, and expressions are heard, of the fact that a change has come over Methodism which has altered its essential character. And the worst of all is that those most concerned in the change are dead to its real significance, unless we can believe them guilty of the most despicable Jesuitry, which I for one do not. Methodism was originally a spiritual force making for righteousness, but now, alas, it is more than anything else an ecclesiastical system bent on perpetuating and spreading itself by every means within its reach. In dealing with your case the management of Methodism forced Conference to "the points" where decision had to be made between the promotion of the spiritual and the development of the ecclesi-

astical, and, having brought them blindfold to the parting of the ways, swept the hoodwinked flock along the downward track of ecclesiasticism, utterly unconscious of what had come to pass. *Sic transit gloria.*

The extreme danger of the position will be known only to those who are thoroughly acquainted with the constitution of Methodism. The basis of its constitution was wrought out in the white heat of the eighteenth century revival, and in its day formed a mighty weapon for righteousness. But the corruption of the best is always the worst ; and now that this machine, which was so well fitted to attain great results of the best kind, has been captured by men of worldly policy, the results will be of an increasingly sad character unless those who in Methodism are still faithful in the main, will arise in the power of God and overthrow the evil genius which has crept in and been working sad havoc among us. The itinerant system, which of old did excellent work when directed to the promotion of spiritual life as its primary, and, in a sense, only, consideration, now forms a mighty weapon for evil in the hands of the worldly clique which dominates the body. The same may be said of "the brotherhood" of Methodist preachers, and of the pastoral prerogative. The abuse of each of these is a menace to righteousness, and fraught with inconceivable danger.

To you the eyes of wisdom and enlightenment were given to see this apostasy, and, thank God, the grace to stand against it. To my mind the danger of which I speak is very clearly seen in the method taken by Conference in dealing with you, and the question you raised. For though the management were responsible for working up the situation, as I now have evidence to show, yet Conference was also responsible for its own action. Our preachers often declaim against the unfaithfulness of the High Church clergy to their ordination vows. Yet your case shows that not only are they themselves unfaithful to their ordination vows, but, so far as the ecclesiastical position is concerned, they crush the man among them who would be faithful to his ordination vows. This is exactly what they have done to you.

The stand you then took has been salvation to me, and their method of treating you has opened my eyes to the existing facts, and to the evil genius behind them, as nothing else could have done. For some time before you took that stand God had been bringing me to see many things wrong

among us. But their true significance I did not then understand as I now do. Though I now greatly regret it, I had to a good extent been carried away with the dissimulation, which in our part of the mission field—North-west India—had run into sad Jesuitical practices, as all unfaithfulness of this kind will, unless checked from without. Here are some of the facts.

Misappropriation of Public Funds by the Wesleyan Mission.

Year by year the Wesleyan Mission has made, in the Bombay and Punjab District, an illicit profit of £200 to £300, drawn from Government under the heading of travelling allowances, by charging expenses which were never incurred.

Misappropriation Concealed by Artifice.

Knowing that such income was directly contrary to Government rule, its source has been systematically concealed by various artifices in the annual reports. Here are the Government rules for travelling allowances, and opposite them the sums received from the Government in excess of the actual expenditure in the district during 1901, as they appear in the Report. In one circuit the amount is shown with another item, so I do not know the exact amount, and do not enter it:—

Government Rules for Travelling Allowances.

Art. 1086—Travelling Allowance is given to an officer to cover the actual travelling expenses incurred by him in travelling in the interests of the public service.

Art. 1087—It is a fundamental principle that the allowance is not to be a source of profit.

Extracts from District Report for 1901.

Bombay—Sundries	Rs. 211	11	0
Poona Do.	110	8	0
Mhow—Other sources	959	0	0
Uniballa Do.	225	4	2
Ferozepore—Sundries and other sums	592	9	0
Rawalpindi—Sundries and other sums	1477	7	0
Peshawur—Additional receipts	544	0	0
	Rs. 4120	7	2

Rs. 4120 equals some £274.

These sums have been obtained in this way—To officers of the first class, which includes chaplains, an allowance is made, when travelling on Government duty, of double first class fare by rail, and of eight annas a mile by road, to cover the expenses incurred by them in travelling. It is

distinctly stated in the rules quoted above that this is *an allowance to cover actual expenses in travelling, and not a grant made* on account of the performance of these journeys to be spent by the officer for any other purpose than to cover his travelling expenses. It is *an allowance* made from the public funds to be spent in the interests of the public service, and *not a grant made* to the officer to be spent as he chooses.

Illicit Profit secured by Arrangement of Work.

It is distinctly against the spirit and the letter of the regulations to accumulate profit from this source. Yet as shown above **the Wesleyan Mission has made it a regular source of income, has year by year estimated beforehand for several hundred pounds from this illicit source, laid out its work so that the amount estimated for would be secured**, and then by working in an underhand fashion achieved its aim by the end of the year. The stations to be visited and the frequency of visitation have been left to the Wesleyan authorities, and this has given the opportunity to arrange the work of the Mission so that a large proportion of the income needed in every circuit would be secured by debiting to Government, under the head of travelling allowances, sums greatly in excess of the actual expenses. The Wesleyan ministers have steadily sent in bills to Government charging for expenses they never incurred. That this system is underhanded and lacking in common honesty, who will question? That those engaged in it have been conscious of this is very evident from the fact that in the District Reports for the past five years, these profits on travelling allowances are shown under no fewer than fifteen headings, only two of which give any indication that the sums they cover came from a Government source, and most of them are very deceptive and misleading, some of them terribly so.

Enquiry Refused.

By a providential train of circumstances God had been for some two years preparing me to take a stand on these matters, but it was not till I went to Mhow early last year that I got sufficient time for prayer and quiet communion with God to enable me to realise, as I now do, the true meaning of what existed among us. For a time I was in

great distress, but God gave me no rest till I determined to take a definite stand on the matter, and speak out plainly to those concerned. I then wrote plainly to our Chairman, and again and again, but without avail. Just as it was becoming clear I should never get what I wanted in that way, the Chairman wrote to me that he had had letters from four of the brotherhood, protesting strongly against the position I had taken up. This showed me he had been corresponding on the subject with most or all of the ministers in the District. I felt at once the time had come for me to write plainly to these also. The answers I got showed me there was nothing to hope for in that direction.

Individual Responsibility Repudiated.

The general feeling seemed to be that I ought to submit to the Synod conscience, call black white, and go on with the business. Here is a letter I got at that time from one of the ministers :—

“ You have no responsibility whatever in the matter of travelling expenses ” (he meant “ allowances ”). “ We receive an order from the chair, and our duty is to carry it out. All responsibility rests upon the Chairman or the Synod. It seems to me the question of obeying or disobeying the rulings of the Synod or the Chairman as representative of the Synod is far more a matter to affect our consciences than the question of T.E.” (he means “ T.A.”) “ If you have any grievance, real or imaginary, your duty as a Methodist minister is to bring it before the Synod, and not to take the law into your own hands. Your action has my *entire and absolute disapproval*. You should remember that you are not a free lance, but a member of a Christian community, and you have a duty to perform toward that community as well as toward yourself. It seems to me rather a difficult position for you to take up, ‘ I am right and all my brethren are wrong,’ for by your action you both judge and condemn all the rest of us.”

Minister Charged with Manipulating Accounts.

Seeing there was no hope of effecting a peaceable settlement for the right in this direction, I wrote to the Chairman bringing a charge against the Editor of the District Report of falsifying the item of Rs. 1477, 7, 0, in my statement of

the Rawalpindi accounts, in that he altered the item, "Government grant, Rs. 1477, 7, 0," as shown by me to "Sundries and other sums," as it now appears in the Report. When making this charge against the Editor, I wrote to the Chairman—he was also the Editor of the Report—that I had no wish to press the charge if he would have the matter otherwise dealt with then.

Trial Illegally Refused.

According to Methodist law the Chairman had no option, but to allow the trial of the charge to proceed, if he was not prepared to take the more conciliatory course. But in defiance of all law he absolutely refused to do either. Letters to several friends who might be able, as I thought, to persuade the Chairman to take the course laid down in our constitution failed entirely.

Appeal to Headquarters Fails.

I wrote to the President of Conference, and to the Missionary Committee, bringing the charges and asking to have them investigated in the constitutional way. From the President I received a direct refusal to bring the Chairman to trial, in a letter which was repressive from first to last. From the Missionary Committee I got no answer about my charge against the Editor of the Report. Later the General Secretary wrote to me that they unanimously agreed with the President, but they would duly consider the general question when the minutes of Synod reached them dealing with the matter. But no word of advice was given by either that so grave a matter should be dealt with in the constitutional way. In the meantime I had been several times threatened with suspension by the Chairman, because I "would not be silent" about the thing, and all was being done that could be done to hurry me out of the field. I was informed I would have to leave Mhow, which I did in the early part of November, thrust out simply because I could not but insist that this grave evil ought to be put right.

In this letter I have necessarily omitted many things that occurred in the progress of events. But those I have given form an entirely substantial account of the whole case. I feel it ought not to be withheld from those it concerns, as showing, with yours and others of a like kind, a state of things that all faithful people in Methodism are

XXXVIII. DISHONESTY AND TYRANNY.

now called upon to put right. Even if the illicit profit made from Government travelling allowances should now be put a stop to, in itself it is but a symptom of the disease which is in the blood of our Connexion, and must be expelled if Methodism is to be saved from a most terrible disaster. It is not enough to repress the symptom. The disease must be dealt with. The things to which you are now drawing attention, and this of which I have written, leave no doubt as to the existence of the disease. Let the facts be made known in the Master's Name, that faithful souls may be aroused to a sense of the disaster impending, and armed to arise in His might to cast out the evil genius which has seized on Methodism, and restore the purity of the temple. Such as love the denominational machinery more than righteousness will, no doubt, be loud and vehement in their protestations that it is not charitable to unfold such things as have been dealt with in your pages. Theirs is the kind of charity that would sit silent beholding a blind man walk over a precipice to his destruction, when a warning note would have alarmed and saved him. True charity is of altogether a different kind.

Much harm has been done by these subterfuges. A gentleman in India, who was at one time a bright Christian, a member of the Methodist Church, and a close friend of one of our Wesleyan ministers, confessed to me that he had left Methodism on account of these things, and had gradually become cold, till he had backslidden, and had begun to lean considerably toward infidelity when I found him. A number of others I have met who were aware of such practices among ministers were greatly hindered by them, and wholly despised the ministers implicated, scoffing at their hypocrisy.

There is no greater or more common evil among the class of Europeans touched by the Methodist Church in India, than the sin of robbing Government by receiving "illegal gratification," and it is impossible for any minister to speak out on such questions while his own hands are not clean. I was once asked by one of the finest Christian officers I have known—Col. W—"How is it that I have never heard a Wesleyan minister preach against such prevalent and soul-destroying evils as illegal gratification?" That question sank deep into my heart. How can they, while they are themselves continually, by pre-arranged plan, drawing money from Government under the head of travelling allowances for other purposes, in distinct violation of the

clear Government rules? Such things are a great disgrace to the Christian profession, and a great hindrance to those who desire to live honest, Christian lives.

It is not without its significance that I have not yet heard from any one concerned a single note of true repentance. It leads me to feel that, apart from an exposure of the disease which lurks behind the symptoms, anything done to repress them will only lead to some change in outward semblance, or, at best, to improvement of the most transient character. Let the disease be laid bare. Many among us are mourning over a great deal of declension and evil whose true nature they do not really understand. They will be helped by your book to see just where we are, and, I trust, encouraged to stand out boldly in the Lord's name to cast out the evil genius which now has such a hold upon us. May God abundantly bless you and give you grace to withstand the fresh hatred and onslaughts your little work is sure to call down on you.—

J. FINDLATER.

P.S.—Since I wrote the foregoing letter, and following on the declaration of my intention to publish the facts of the case, a considerable amount of anxiety has been manifested by the Missionary Committee to examine the case, and I have thrice met the representatives of the Committee, with the result that at our last meeting they told me of their resolution to alter our practice in several respects. But in doing so, they informed me it was not from a sense of the wrong there is in the thing that they did so. And all through it has been made thoroughly clear that the evil of the disease dealt with in your book is not realised. That lays it on those who do realise it to declare plainly what they see, and not to withhold any facts in their possession which will make the nature of the disease clear to others also.

J. F

WESLEYAN TEACHING ABANDONED IN WESLEYAN SCHOOLS.

A BREACH OF TRUST AND A GOVERNMENT EXPOSTULATION.

While this book has been in the press, a matter has occurred of no ordinary importance as throwing light upon the main question dealt with, namely, the fidelity of Wesleyan Methodism to her sacred trust. The passing of the Education Act raised the question of the incorporation of the Wesleyan denominational schools in a national system, and a joint meeting was held of the Committee of Privileges, the Education Committee, and the Secondary Education Committee of the Wesleyan Church, to consider what action should be taken. These schools have been built by the Methodist people, to secure to their children the benefits of an education in harmony with the spirit and doctrines of Methodism as contained in our standards. The trust-deeds under which the schools are held have been settled accordingly. The recommendations of the Joint Committee were that the provisions of the trust-deeds should be ignored, and that the schools should be treated as if no such provisions existed. Whatever may be said for or against the expediency of continuing a system of denominational teaching, we are not now concerned with, but with the fact that our schools are held under certain trust-deeds, which have, in fact, in many cases been ignored, and which the Joint Committee recommended to be over-ridden officially, when they should have been safe guarding their provisions as a sacred trust.

The following is the reply of the Education Board, wherein it will be noted that the Board declare themselves unable to ignore the provisions of the trust-deeds in any action they may take which affects the schools held under these deeds, and frankly state that they feel themselves bound to frame their orders so that the provisions of the trust-deeds will not be broken *by them*. The communica-

tion of the Board is a manly, outspoken declaration of honesty, and deserves to be read with care:—

February 19, 1903.

Rev. Dr. Waller, Wesleyan Training College, Horseferry Road,
Westminster, S.W.

Reverend Sir,—The Board have had under consideration the report of the conference held at this office on the 7th inst. between one of their officers and the sub-committee appointed at the joint meeting of the Committee of Privileges, the Education Committee and the Secondary Education Committee of the Wesleyan Methodist Society, held on January 30, and I am now to communicate to you the views of the Board on the questions raised at the conference in connection with the administration of Section 11 of the Education Act, 1902.

1. The Board have observed with satisfaction the resolution of the committees recommending managers of Wesleyan Methodist schools to apply to the Board as soon as possible for orders under Section 11, and desire to meet the wishes of the committees and of applicants, so far as is consistent with a due regard to the provisions of the trust deeds under which the schools are held.

2. The Board are, however, as much bound as are trustees of schools to respect the spirit of the trusts and adhere to the essential provisions of the instruments in which the trusts are declared.

3. In the case of Wesleyan Methodist schools the spirit of the trusts is (in the words employed by Conference in the "Plan of Wesleyan Methodist Education" adopted by it in 1873) "distinctively religious," and in the regulations drawn up by Conference, as well as in the School Model Deed, careful provision is made for denominational instruction in the Wesleyan Methodist Catechism and in accordance with the doctrines of John Wesley's sermons, and also for the constitution of a highly denominational managing body. On this body the official element is to be in a majority, and members of the Wesleyan Methodist Society are to be in a very great majority.

4. It is understood that as a matter of fact the express trusts of the School Model Deed, so far as the teaching of the Catechism is concerned, are not now observed and that the religious instruction given in the schools is not of a distinctively Wesleyan character. The trustees and managers of schools have, in fact, assumed the right of departing widely from the original trusts of the schools and, indeed, from the regulations of Conference which are still in force for the management of schools held under Chapel Model Deeds.

5. The Board have no desire to enter into controversial matters, but they are unable to ignore the bearing of these facts when they are asked to consider the form of order which it would be proper for them to make under Section 11 of the Act. They feel themselves bound so to frame their order that a majority of the managing body may, presumably at all events, be favourable to the fulfilment of the denominational part of the trusts. They are, therefore, unable to accept the suggestion of the committees that the *ex officio* position assigned to the minister by the trust deeds should be ignored and that no attempt should be made to preserve for members of the Wesleyan Methodist Society as such a predominance on the managing body.

6. In the case of schools where the present trustees and managers

express a desire for such a constitution, the Board would be prepared to make an order constituting the body of foundation managers on the following lines—That the Superintendent minister of the circuit in which the school is situated, or one of the other ministers appointed by him, should be an *ex officio* manager; that the trustees of the school should appoint one other manager; that the two remaining managers should be elected at a joint meeting of subscribers to the funds of the school and parents of children attending the school, subject to the condition that one of the managers so elected must be a member of the Wesleyan Methodist Society.

7. In making this proposal the Board have gone almost further in the direction of meeting the wishes of the committees than a strict regard for the trusts would warrant. They have been influenced to some extent by the hope that it may be regarded by Conference as embodying an acceptable form of management, not only for schools held under the School Model Deed, but also for those held under the Chapel Model Deed.

It is understood, however, that some managers and trustees have expressed a preference for a form of order which was originally suggested by yourself under the title of the Wesleyan Methodist Model Form. The Board are of opinion that this order also is one which they might properly adopt for Wesleyan Methodist schools, and they are prepared to take into consideration any preference expressed by managers for one or other of these forms.

I have the honour to be, Reverend Sir, your obedient servant,

One would have thought such a communication would have made those pause and consider who had led the way in such a grave breach of trust. But, when men have got to the place where they can openly and deliberately override the claims of conscience, it is seldom that anything save physical restraint will hold them back. So far from hearing the just protestations of the Education Board, the voice of these trust-breakers sounded forth in the *Methodist Times*, refusing to believe the Education Board had any consciences, and accusing them of base, ulterior motives in deciding as they did. It is a sad spectacle, and the following comments of the *Methodist Times* will be read with humiliation and shame by all honest Methodists:—

*The Board of
Education and
Wesleyan Day
Schools.*

We print elsewhere the important communication which has been sent by the Board of Education to Dr Waller concerning the appointment of foundation managers of Wesleyan day schools under the new Act. It will be seen that the Board of Education accept the scheme drawn up by the Joint Committee of our Church with two modifications. They insist that, in accordance with the trust deeds of the schools, the Superintendent minister of the circuit or another minister deputed by him must be an *ex officio* manager; and they also stipulate that one of the two managers nominated by the parents and subscribers shall be a member of the

Wesleyan Methodist Society. On the other hand, they do not insist that the manager appointed by the trustees shall be a member. Thus two out of the six foundation managers must be Wesleyan Methodists—the ex-officio ministerial member, and one of the managers nominated by the parents. In giving their consent to the amended scheme the Board of Education profess to have gone almost further in the direction of meeting the wishes of the Joint Committee than a strict regard for the trusts would warrant.

*Superintendent-
Minister an
Ex-officio
Manager.* We are not surprised at the turn matters have taken, though we deeply regret that the Board should have insisted on making the minister an *ex-officio* manager. The solicitude displayed for the presence of the minister can hardly be regarded as inspired by the single aim of maintaining the privileges of the Wesleyan ministry. The Board keep an eye on the Bishops and Lord Hugh Cecil. Their dread is that Anglican laymen may recognise that what is sauce for the goose is sauce for the gander, and carry schemes for the popular control of Church schools which will disestablish the parson. No proposal that menaces the security of ecclesiastical predominance can be entertained. As a matter of fact, the modifications insisted upon by the Board will not materially affect the actual working of the scheme in our day schools. In any case, the minister would almost invariably have been one of the managers elected by the trustees, and in most cases it will be found that the other three will be members of our Church. Nevertheless, we sincerely regret that the Board have forced us to adopt proposals less favourable to the principle of popular control than the compromise arrived at by the Joint Committee.

The Catechism in the Schools. It is interesting to note that the Board admit in their communication that the teaching of the Wesleyan Methodist Catechism has been dropped in our day schools, and that the religious instruction now given is not of a distinctively denominational character. Indeed, they appear to resent this departure from the original character of the schools, and have an amusing air of reproving the trustees and managers of the schools for not adhering more strictly to the regulations of Conference. Of course, these facts have been patent to every intelligent person for a long time. But it is now proclaimed from the house-tops with the authority of the Board of Education that Wesleyan schools are entirely undenominational. This disposes once for all of the fear expressed by some of the supporters of our schools that a measure of popular control would destroy their denominational character. If the Board of Education certifies the non-existence of denominational teaching in them, then surely there can be no denominational character to lose.

On this incident it only remains to be added that it will, with the others, help to make clear to all faithful souls how far official Methodism has departed from our original settlement, how terribly the mighty is fallen. May the call that now goes forth lead to our taking time to pause, consider, and return to God, who is being so greatly dishonoured.

JOHN FINDLATER.

TESTIMONY

Of Former Leaders and Office-Bearers of the Wesleyan Church in Leith,

WITH THEIR REASONS FOR THE RE-CONSTITUTION.

When the character and life of a church is being rapidly and radically changed, those most concerned are the people. All over the land the most true and faithful people are deeply mourning the transition from spirituality to worldliness, now becoming so painfully evident. Are the prayerful and godly to have no consideration in the new developments? The following statements by leaders of the Leith Church are appended, in order to show what are the feelings of many thousands besides themselves. It is well known that during recent years a great number of faithful Methodists have been silenced and driven out of the church which they love. Since the Leith movement began we have heard of such cases all over the country. Some of these exiles had been drifting reluctantly into strange areas, deprived of church connection, ministry, and sacraments, and the form of sound doctrine to which we as a people were committed. Some of these have been delighted to regain church connection; others have been led back again to the original sources of our doctrine, and gladdened to find it so true and scriptural. Let the testimony of our faithful people be pondered.

I.

I am a Methodist of the third generation, having first seen the light in Belfast, in 1842, where I was brought up amongst warm-hearted Methodists, and was born of the Spirit in 1859. I served my time as a bricksetter, and had the privilege of setting the first brick in the University Road Chapel, Belfast. I wrought both in town and country in Ireland, England and Scotland, always attending class and preaching where I could find a chapel. In later years things have not changed for the better; I have found growing coldness—but two or three at a class, and three or four at a prayer-meeting. As my father said many years ago, when riches have come into the Church, Christ often has had to go out.

I came to Leith in 1867, showed Mr Blanshard my class-ticket, was received, and thus made the sixtieth member of the little church then worshipping at the foot of Leith Walk. Mr Blanshard bought, repaired and opened the chapel in Junction Road in 1868. Of those who were in full membership, and who left the building in Leith Walk in 1868, I believe I am the oldest, perhaps the only, member left. In 1872 we had still only sixty-two members. What a difficulty it was in those days to make both ends meet! I was made poor-steward in 1875, and circuit-steward in 1878. In 1886 I was made society-steward and class-leader.

Why then did I leave the building in Great Junction Street, where I worshipped so many years? Because I believe Wesley's Bible; because I believe his sermons, his hymns, his journals, and his rules to be true.

As one of the two circuit-stewards during the time of Mr Macdonald's ministry in Great Junction Street, I should be greatly obliged if I could get information from my co-steward or from any in the connexional circles, as to how he was put out of the Wesleyan Church in Leith. Eleven leaders and about 120 loyal class-members went with him. There are many good Methodists in the British Isles, and in other parts of the world, who will, with the help of the Lord, stick to the Methodist doctrine, and keep the rules as well.

JOHN BOWDEN (Circuit Steward).

II.

Twenty-one years ago I was led by God in a wonderful way. In connection with my work on the railway, I was sent across the border for a short time and came into touch and fellowship with the people called Methodists; since then I have fought under the Methodist banner. When I was converted to God, I could not understand how the Church of Christ should mix with her work and worship so much of the world's ways, and things which were, if not in themselves sinful, at all events questionable in the place dedicated to the worship of our God.

When the crisis came amongst us, being prevented from being present at our March quarterly meeting, I took the only step left me, and remonstrated. Latterly, when it was decided to form a new church with Mr Macdonald as minister, I could only say with all my heart: "Whither thou goest, I will go; thy people shall be my people, and thy God my God." God has indeed blessed us, in many ways that we never dreamt of, during the months we have been together.

God will never send us His blessing unless we are entirely given up to do His will. We can never command God's smile unless we come before Him with clean hands and pure hearts. Such seems to me to be the teaching that has severed our connection with our Wesleyan Methodist brethren.

WM. DALGLEISH (Trustee).

III.

I was converted to God in the summer of 1881, and from that time up to 1892 my Christian life was up and down—sometimes joyful, sometimes sad. This I now know was for want of obedience to the will of God, but in the winter of 1892 God led me to see there was something very much higher for me in Jesus. One night while reading Col. iii., I saw by the light of the Holy Spirit that if

I was risen with Christ I must seek those things which are above rather than the things which are on the earth. I began to seek, and God led me to see that this higher life was to be obtained by faith. One night while reading 2 Cor. v. I was enabled to make a complete surrender to God and claim the blessing of full salvation from all sin. I there saw that God had made Christ to become sin that I might be made the righteousness of God in Him, and oh! what joy filled my soul I am unable here to describe. From that time God led me into more active work for Him and blessed the work. My whole being went out to God, with a longing for the souls of my fellow men. Joining the Sabbath morning fellowship meeting, I was greatly blessed in the study of God's word. At the seven o'clock prayer-meeting about twenty of us poured out our hearts to God for a faithful ministry, that would not be afraid to tell the people there is an awful hell to shun, as well as a glorious heaven to gain. Ministers came and went. Some straight things were said, but as often we were asked to forgive anything that offended. Things that belonged to the world and not to God were allowed in the Church. This grieved us much. We knew that the work of God could not prosper. One of our young men spoke to one minister about these things. The minister asked me to persuade him not to protest, saying such things were needed to keep the young people in the Church. This I thought sad indeed. My heart went out to God for a man who was not afraid to cry out against this worldliness and drive it out of God's House, feeling that if this was not done I could not stay.

In 1897 a missionary from India took the pulpit whilst our minister was on holiday. This brother so preached and expounded the Word, that we felt, this surely is the man God means for us. Yet we could not see how it was to be done, seeing he was expected to go back to India. God over-ruled; he was kept in Britain, and invited and became our minister at the next vacancy. Sad to say, his preaching of the whole truth was too much for many, and the invitation to remain a second year was not, according to our custom, renewed. This decision was arrived at by a majority vote, principally of men and women whom I had not seen present at either a leaders' or quarterly meeting during all the years in which I had held office. As there was apparently no chance of the things which we believed were not of God being put away, I resolved to leave, which I did in August 1901. Afterwards, I gladly joined with others in a hearty invitation to Mr Macdonald to become our minister, a man whom I had learned to love, and who I believe had come to Leith in answer to prayer, and one who would, I believed, maintain the whole truth as it is taught in the Word of God.

JOHN A. FRASER (Leader).

IV

After a term of forty-seven years at sea, on my home-coming I was greatly blessed by God, under the preaching of the Rev. James A. Macdonald. When our dear minister was voted out of the Leith Wesleyan Methodist Church, there seemed to be an ominous stillness in the atmosphere, such as precedes a storm. It was not a calm of tranquillity, but one of uncertainty and agitation. Many of God's children prayerfully waited the result, and were afraid of influencing their neighbours in one course of action or another, as

they considered it was a matter each individual must decide for himself in the light of God.

My reason for following Mr Macdonald out of the Leith Wesleyan Church, where my family had worshipped for about twenty-five years, was because I believed him to be "a man sent of God." He declared boldly and fearlessly the Word of God, denounced all the evils that have crept into the Church in those days, with the result that many souls have entered into a new life in Christ Jesus. To God be all the glory.

ROBT. GUTHRIE (Leader).

V.

My chief difficulty with modern Church life is its multiplicity of organisations, and the lack of spiritual power to give life and energy to the whole. The duties of the Church never allowed me time for the amount of Bible study and prayer that was necessary in order that I should live the Christian life with some degree of reality.

I longed for a change; so I left the Wesleyan Church and joined the movement of which the Rev. J. A. Macdonald is minister. My wishes have been largely realised; as we have no meetings but for the preaching of the Word, for fellowship, and prayer. There is sufficient time left for Bible study, and an extra prayer meeting can always be held whenever the need demands it. May we ever have this primitive simplicity, is the wish of

LAURENCE BROWN (Leader).

VI.

I think myself happy that I am permitted to speak for myself on the cause of my leaving the Leith Wesleyan Church. Before I was saved I was a blasphemer, a theatre-goer, a gambler, and a lover of dancing. I could sing a song or crack a joke at the bar of the public-house. God spoke to my heart. He brought me up out of an horrible pit, out of the miry clay, and He set my feet upon a rock, and established my goings. And He hath put A NEW SONG IN MY MOUTH, even praise to our God. I have done with the old pleasures and do not wish to see a shadow of them in God's House. I never was a member of a church before I was saved; after this great change, I became a member at Great Junction Street.

It did not take me very long to notice that there was a Nebuchadnezzar with his alluring IMAGE OF PLEASURE in the church. With a number of the brethren, I began to pray that God would sweep it out. I wondered that the ministering servants of Jesus Christ did not speak out against things that were not for the glory of the Master, whom they said they loved and obeyed in all things. At length I made up my mind to leave, not so much for the foolishness which was detrimental to the church, but because the ministers allowed it to go on. I was advised not to leave, but to join in prayer with a number of brethren who knew Jesus Christ to be a real living Person. I consented to stay, and we prayed God to send a Spirit-filled minister to Leith. I need not repeat what others have said, how our prayers were answered, what a stir and hue and cry gets up, and how minister, wife and children are cast out not only of the church but out of a house also, and deprived of a living for their faithfulness to the Lord Jesus Christ. Inasmuch as you do it unto one of His followers, you do it unto Him. I could stay no longer; I came out that God might be glorified, and that I myself might be blessed.

WILLIAM FRASER (Leader).

XLVIII. TESTIMONY OF FORMER LEADERS.

VII.

For several years after my conversion I was a member of the Leith Wesleyan Church, and experienced many happy times among the people of God. I was, however, grieved over and over again at the spirit of worldliness which had crept in. For years there had been a division, one party going in for spiritual work, prayer, class, and open-air meetings; the other for secular meetings, concerts, nights with Burns, etc.

It is a very sad state for a church when it holds out entertainments as a medium for keeping the young people together. Are such meetings sanctioned by God's word? If not, they should have no place in God's House. Many a time did prayer rise for deliverance from these entanglements, and that a Spirit-filled minister might be sent.

I would not seek to underestimate the work done by the ministers who preceded, but I saw that Mr Macdonald had the courage of his convictions, and preached the whole counsel of God, regardless of opposition.

On the second Sabbath of his ministry amongst us, the opposition to the faithful preaching commenced, and continued during the year. Notwithstanding this, however, there were numerous tokens of blessing. Many were converted, and numbers obtained the blessing of full salvation. Matters eventually reached such a climax that, at the March quarterly meeting, Mr Macdonald was not re-invited for another year. The cause of this was the stand this faithful servant of God had taken against worldliness.

My course was quite clear. I could do no other than go with the faithful—those who had determined to stand by the old religion. I took the step, which was a God-directed one, and have never had any cause to regret it. It meant much for us all, but God has wonderfully helped us. We go forward "looking unto Jesus."

LAURENCE GOUDIE (Leader).

VIII.

My connection with the Leith Methodist Church was not conducted by any desire for sectarianism, nor influenced by the opinions of men, but was due entirely to a solemn personal conviction that the movement was under God's leading.

I was converted at the age of fourteen, and joined the Wesleyan Church in Leith shortly after. There I found many who helped and encouraged me in my young Christian life.

But I did not enjoy freedom of conscience in the secular gatherings of the Church, though my course was somewhat influenced by my superiors in the Church, who gave their approval and sympathy to these gatherings. On one occasion, before the Rev. J. A. Macdonald came to Leith, I was deeply humiliated by the part I had taken in allowing a questionable programme. I sought earnestly the Lord's forgiveness and guidance, and resolved by His grace never to depart again from the line of His will.

It may be said we curb our liberty too greatly by refusing to engage in Church work of this nature. My experience is that there is greater liberty in the observance of the rule and discipline of the Methodist Church, which discipline is, we know, based upon God's Word.

I have reason to thank God for the successive ministries of the

Church, and would not and dare not undervalue their work. But I often longed for a deeper and clearer experience of divine things. After a few months of Mr Macdonald's ministry, I was led to seek that "second blessing" which the Scriptures so plainly teach, and which is the chief and primary doctrine of the Methodist Church. Shortly after this I was appointed a class-leader, and I had much joy in engaging in this responsible part of the Church work.

At the March quarterly meeting, I was painfully conscious of the terrible step taken by those who opposed this faithful servant of God. In conjunction with many others, I prayed earnestly to God for divine guidance, and felt we could not stand idly by and allow things to take their course. We resolved, therefore, to invite Mr Macdonald to remain as our minister after his year's term expired in the Leith Church.

I quite realised the seriousness of such a course, and I knew that we were generally a poor people; but this I also knew, that if this counsel or this work be of men it will come to nought, but if it be of God it cannot be overthrown. This course was further confirmed when I learned with deep sorrow of heart that the Newcastle Conference had rejected both the motions brought forward by our minister. My course was perfectly clear. I felt I must stand in the old paths, and having met with ten other leaders and minister, we invoked the divine assistance and aid as we constituted the Leith Methodist Church.

Our meetings are plain and simple, and I thank God we have experienced in no small degree the manifest power and blessing of God's Holy Spirit. We do not find it necessary to provide "side attractions" to draw people to the Church. It is no part of the commission of the true Church to do so. As a church, I can humbly add we have had many wonderful tokens of God's leading and blessing, and I am confident that God, who has commenced this work, will give us the power, grace, and wisdom to carry it on.

ROBERT J. GOUDIE (Leader).

CALF-WORSHIP.

The old safe rule of Protestantism was that nothing should have place in God's house save that which had the authority of His Word. Grave weight was attached to the commandments—"Thou shalt not make unto thee any graven image," "What thing soever I command you that shall ye observe to do; thou shalt not add thereto, nor diminish from it." "See that thou make all things according to the pattern that was shewed thee in the mount." "The acceptable way of worshipping the true God," says the Confession of Faith, "is instituted by Himself, and is so limited by His own revealed will that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scripture."

For long years Protestantism occupied this safe position. Nothing was seen in her assemblies but spiritual worship. The Reformed Churches "continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." Have we any defensible bulwarks against corruption if the old Protestant barrier against human inventions and will-worship is once done away? Be it over the most trivial matter: the principle is conceded, and the enemy will not be slow to improve his advantage.

Perhaps it was in the Bands of Hope that the Protestant principle was first, unawares, in some areas surrendered. Questionable things were admitted into God's house with but little scrutiny. "It was only an affair of the children!" What if the elders had then been informed that the follies of to-day would result? They would have declared the idea impossible.

What idolatrous innovation are we secure from if we have conceded the principle that the taste of the time may regulate our practices in the house of God? Consider how harvest festivals were copied from the Ritualists, and introduced into our worship. Was there any careful examination of the scriptural ground and

authority of these rites? Did the ministry give the matter full consideration and seek God's guidance in His Word and prayer? What ground have we for denouncing the rites and ceremonies of Romanists and Romanisers? If we take an inch of will-worship, why may they not take an ell? What is to hinder us from going on by degrees till we take an ell too? The only scientific frontier against corruption is the position taken by Knox against the Grey Friars, after his first public sermon in Scotland:—

Man may neither make nor devise a Religion that is acceptable to God, but Man is bound to observe and keep the Religion that from God is received, without chopping or changing thereof.

The time has come to get down to the root principles of the new developments, and try them by the standard of God's Word. The nearest precedent we can find in the Bible for amusements in the Church is that of Aaron when he made the molten calf, and said, "To-morrow shall be a feast to the Lord. And they rose up early on the Morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink and rose up to play" (Ex. xxxii. 6). "Now, these things were our examples, to the intent we should not lust after evil things as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play" (1 Cor. x. 6).

"The people were broken loose; for Aaron had let them loose for a derision among their enemies; then Moses stood in the gate of the camp, and said, Whoso is on the LORD'S side, let him come to me." The sons of Levi consecrated themselves to the LORD against their own brethren, and quelled the rebellion by the sword. The weapon of *our* warfare against will-worship is the sword of the Spirit, casting down imaginations, and bringing every thought into captivity to the obedience of CHRIST.

NEED OF CHURCH DISCIPLINE.

At an ordination of elders, M'Cheyne said : "When I first entered upon the work of the ministry among you, I was exceedingly ignorant of the vast importance of Church discipline. I thought that my great and almost only work was to pray and preach. I saw your souls to be so precious, and the time so short, that I devoted all my time and care and strength to labour in word and doctrine. When cases of discipline were brought before me and the elders, I regarded them with something like abhorrence. It was a duty I shrank from, and I may truly say it nearly drove me from the work of the ministry altogether. But it pleased God, who teaches His servants in another way than man teaches, to bless some of the cases of discipline to the manifest and undeniable conversion of the souls of those under our care. From that hour a new light broke in upon my mind, and I saw that if preaching be an ordinance of Christ, so is Church discipline. I now feel very deeply persuaded that both are of God ; that two keys are committed to us by Christ, the one key of doctrine by means of which we unlock the treasures of the Bible, the other key of discipline by which we open or shut the way to the sealing ordinances of the faith. Both are Christ's gift, and neither is to be resigned without sin."

"If a man preach like an angel," said Wesley, "he will do little good without exact discipline." He often quoted that true saying which was common in the ancient Church, "The soul and the body make a man ; and the Spirit and discipline make a Christian." He observed that of the multitudes in America who were converted under Mr Whitefield exceedingly few brought forth fruit to perfection. A vast majority turned back from the holy commandment delivered unto them. This Wesley attributed to the fact that those who were more or less affected by Mr Whitefield's preaching had no discipline at all. They were formed into no societies ; they had no Christian connexion with each other, nor were

ever taught to watch over each other's souls. But when, in 1769, Richard Boardman and Joseph Pillmoor were sent over to New York, what was wanting before was at length supplied. "Those who were desirous to save their souls were no longer a rope of sand, but clave to one another, and began to watch over each other in love. Societies were formed, and Christian discipline introduced into all its branches." The result was soon seen in the advance of the great Methodist Episcopal Church, which has overspread the continent.

Discipline is now so relaxed in the churches that membership is often little more than an empty form. Even the Sacraments are without restriction. Does this inclusive system enlarge the Church? Precisely the opposite. Church membership was never more despised, the buildings never more deserted. The most determined optimists are beginning to change their note. *The Methodist Times* confesses the gravity of the situation:

Rumour says that Methodism is languishing in its tents. We hear it whispered that it has lost much of the glow and passion that was its glory and seeks distinction in other fields. It is said that suburban Methodists have given up the Class Meeting and taken to whist and bridge, and that they are more at home at a dance than at a red-hot prayer-meeting. Chapels that were once famous converting centres have become places of entertainment, and under the plea of expediency the House of Prayer is turned into a house of merchandise. The phraseology of passion remains, but the fire has gone. The old hymns, so expressive of the old experience, may be sung, but there is neither swing in the tune nor soul in the words. The tradition is treasured, but the inheritance is lost. Are these things so? We hope not. When they are, Methodism will die, and it ought to die. A worldly Methodism has no right to live. A dancing, card-playing, theatre-going, pleasure-loving Methodism cannot live.

True enough. Dancing, card-playing and theatre-going are the death of Methodism. These things are forbidden by the Rules of the Church. Now, what waste of time it is for ministers to lament them! Let them end them. The remedy is plain. Let the Rules be enforced. Give no tickets to those who refuse to keep the discipline. Remove either the offences or the offenders.

"But this will create a storm! We shall lose all our wealthy supporters!" Precisely. There is the difficulty. Now let us be clear. If we dare not face the risk of restoring our discipline, our laments over its decay are idle vapourings. They savour of hypocrisy. The devil will smile at our verbiage. DARE WE ACT?

On Nov. 20th, 1541, in St Peter's Church, Geneva, between two and three thousand free and independent citizens voluntarily engaged to observe the whole circle of moral duties in their most rigorous form. They went straight to the mark. Their example was contagious. The Calvinistic discipline reformed Scotland, emancipated Holland, maintained a struggle of sixty years against tyranny in France, and armed the spirit of independence throughout Europe. Have we spirit enough for a similar covenant? If not, our Protestantism is doomed.

God has in every age faithful servants who dare defy the world. The fear of God takes away the fear of man. How shall Moses, single-handed, oppose Pharaoh, the whole land of Egypt, rebellious Israel, even his own brother, Aaron, also? "The LORD said unto him, What is that in thine hand? And he said, A rod." Enough, by God's decree, to overcome Egypt, make a way through the sea, bring water from the rock, and discomfit Amalek. "Go," servant of God, "*in this thy might*" (*nothing* though it be). "Go, and save Israel out of the hand of Midian."

The LORD shall out of Sion send
The rod of thy great power;
In midst of all thine enemies
Be thou the governor.

JOHN KNOX'S PREFACE

TO THE SECOND BOOK OF HIS

History of the Reformation of the Church of Scotland.

(ABRIDGED.)



EST Satan by our silence shall take occasion to blaspheme and slander us, the Protestants of the Realm of Scotland, as that our Act tended rather to Sedition and to Rebellion, than to Reformation of Manners and Abuses in Religion, we have thought expedient, so truly and briefly as we can, to commit to writing the causes moving us to just Defence against those that most unjustly seek our Destruction.

To the end that our Cause being known, as well our *Enemies*, as our *Brethren* in all Realms, may understand how falsely we are accused, and unjustly persecuted. And also that our Brethren may have occasion to examine themselves, if they can with safe conscience oppose themselves to us, who seek nothing but *Christ Jesus His glorious Gospel to be preached, His holy Sacraments to be truly ministered, Superstition, Tyranny and Idolatry to be suppressed.*

While that the Queen Regent practised with the Prelates, how that Christ Jesus His blessed Gospel might utterly be suppressed in Scotland, God so blessed the labours of His weak servants, God did so open men's eyes

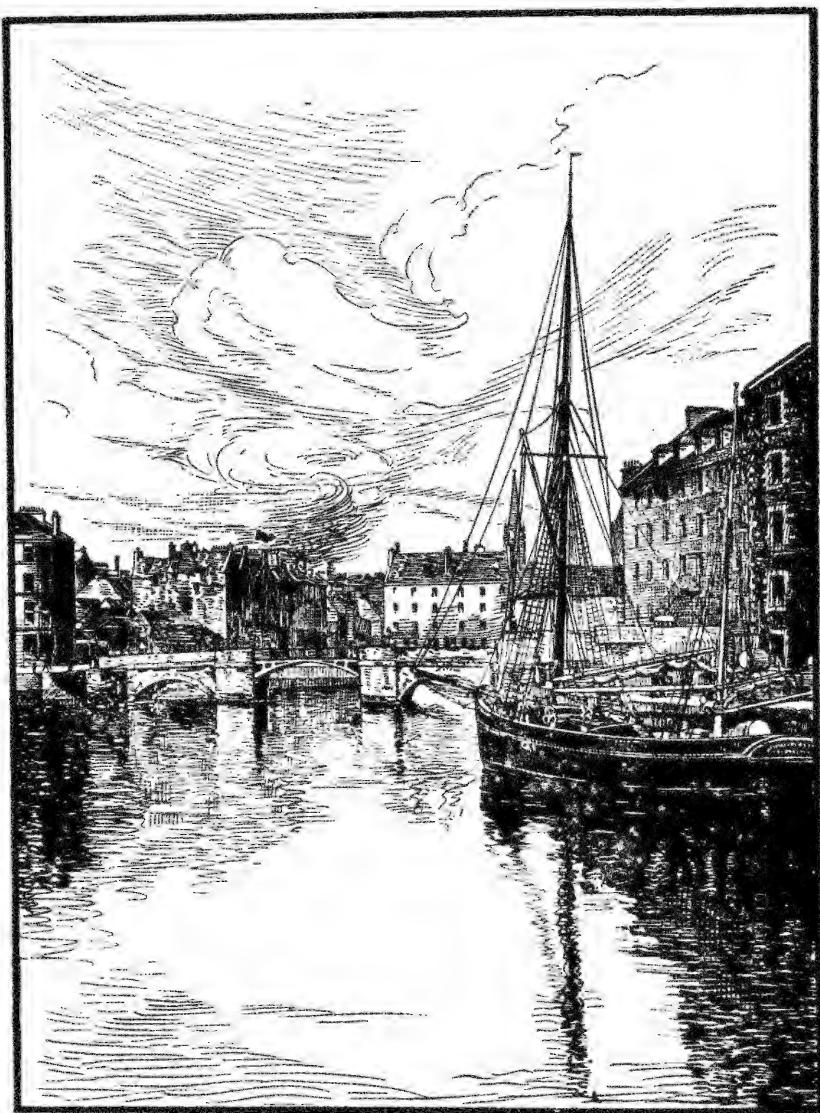
by the light of His Word, that they could clearly discern betwixt Idolatry and the true Honouring of God.

By the plain Scriptures it was found, *That a lively Faith required a plain Confession when Christ's Truth is oppugned, that not only are they guilty that do Evil, but also they that consent to Evil.* And plain it is, That they consent to Evil, who seeing Iniquity openly committed, by their silence seem to justify and avow whatsoever is done.

We, therefore, with humble Confession and Supplication unto GOD began to seek some Remedy in so present a Danger. And first, it was concluded, *That the Brethren in every Town at certain times should assemble together, to common Prayers, to Exercise in reading of the Scriptures, till it should please God to give the Gift of Exhortation by Sermon unto some for the Comfort, and Instruction of the rest.*

And this our weak beginning God did so bless, that within a few months the Hearts of many were so strengthened that we sought to have the Face of a Church amongst us, and open Crimes to be punished without Respect of Persons; and for that purpose, by common Election, were Elders appointed, to whom the whole Brethren promised obedience. For at that time we had no publick Ministers of the Word, only did certain zealous Men (amongst whom was the Laird of Dun, David Forrest, Mr Robert Lockhart, &c.), exhort their brethren, according to the Gifts and Graces granted unto them. Insomuch that the Town of Dundee began to erect the Face of a publick Church reformed, in the which the Word was openly preached, and Christ's Sacraments truly ministered,

THE
RE-CONSTITUTION
OF A
METHODIST CHURCH.



THE HARBOUR OF LEITH.



PART II.

The Re-constitution
OF A
Methodist Church in Leith.
1901.



OLD SCOTTISH METHODIST SACRAMENTAL TOKENS.

THE old name *was* the Methodist Church. Communion tokens are still preserved, such as were stamped in John Wesley's day with the letters 'M.C.' for the use of the Methodist Church. The cumbersome title 'Wesleyan-Methodist' was introduced in later days. A token which lies before me now shows by the date that the title *Methodist Church* was in use so recently as 1850.

When in August 1901 we found ourselves outside the Church and Manse, and Connexional arrangements of the Wesleyan Conference, we met under the canopy of heaven on Leith Links, with no other design than to main-

tain the old doctrine and discipline of Methodism. We had no desire to lay claim to buildings or property which perhaps more properly belonged to us than to any other section of our brethren. As fidelity to the original constitution of John Wesley's Church had set us apart, and it was needful for us to have a name of our own, we simply fell back on the old name, as we fell back on the old doctrine and polity of the Methodist Church.

Though Wesleyans do not believe it, the world knows how far they have fallen from their first love. At the centenary of John Wesley's death in 1891 his shade was represented in the prints, mourning over the declension amongst his followers.

There had been for many years in the Leith Church a band of men who strongly held the old opinions of Methodists on worldly amusements. They were deeply grieved at the introduction of worldly songs, entertainments, and theatrical performances into the Church. They believed that nothing but mischief could come of entrusting the young to the influence of men who patronised the theatres, and openly persuaded others to do the same. These brethren long prayed for the coming of a minister who would speak out plainly on these topics, and though they were urged to keep silence by ministers, they did not see that even the peace of the Church was to be bought by connivance with worldliness. They longed to see the undivided energy of the Church thrown into the channels of prayer, spiritual fellowship, and soul-saving work.

Satan, says a legend, was once challenged to release one of God's servants whom he had entrapped. "I did not seek him," said the fiend, "*he came to me.* I found him on my territory in a theatre, and I have kept him ever since!" How terribly divided and distracted is a Methodist Church where some of the officials are luring the young on to Satan's ground, and others warning them away. That was the state of the Leith Church, before ever I saw it. The church was already divided, and the minister responsible is the man, whoever he was, who first allowed the Rules to be broken by the sanction of worldly entertainments. As a proof of the division, I may refer to one of the Baptist ministers of Edinburgh, who took part in a special mission in the Church and helped to barricade the doors between the Church and the School to prevent the transmission of sound. On one side of the partition the evangelist was exhorting sinners to

Wesley's Shade.

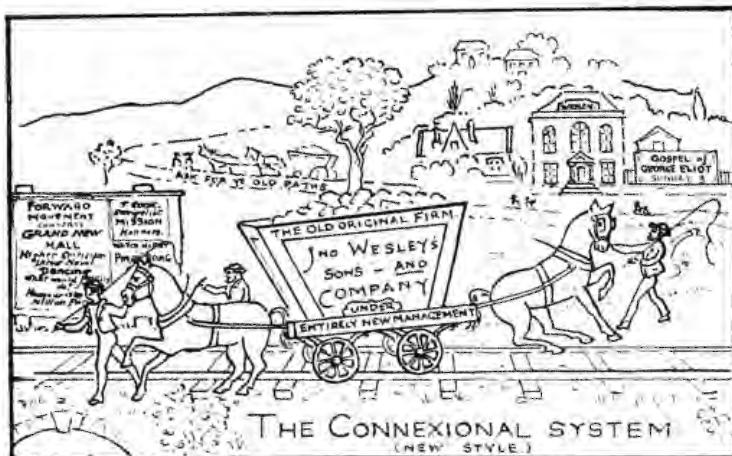


A HUNDRED YEARS AFTER.

"How is the gold become dim."

1791-1891.

flee from the wrath to come, on the other side rose the voice of merriment and the songs of the world. In a Durham colliery village I found myself linked in connexional bonds with a theatre-going local preacher and class-leader. I denounced; he defended the theatre. This is the connexional system, *new style*. All over the land the same



division is actually in process, although the prudent managers of the denomination are trying to conceal the fact. To keep the peace, they would silence those who protest, and allow the corruption to proceed. For our part we take liberty to repeat in Wesleyan areas, Wesley's words against theatres: "The present stage-entertainments sap the foundation of all religion, as they naturally tend to efface all traces of piety and seriousness out of the minds of men. Drinking and debauchery of every kind are constant attendants on these entertainments, with indolence, effeminacy, and idleness." If the Methodist ministers, stewards, and leaders who patronise the theatre are offended by these words, let them give up the pretence of being followers of John Wesley.

After eighteen years of Indian mission work, I returned home to encounter the same difficulty which had exercised my friends in Leith. I arrived in Edinburgh in 1896, being in much anxiety and difficulty over the work of the Christian Literature Society for India, of which Society I was then a Secretary. How keenly I felt the change that had come over our beloved Church ! In troubles and perplexities the Christian looks for refreshment to the prayer-meetings and gatherings for Christian fellowship. How

terrible to find these means of grace vanishing away—to come with serious burdens and solemn views of life into the vain and frivolous atmosphere of modern church entertainments! During that winter I have stood in Nicolson Square on Saturday evenings looking at the old Methodist Chapel with grief, knowing that instead of the hearty Band Meeting of former times there was now nothing better than the empty musical entertainments and silly recitations of the Temperance Meeting. I realised that my sorrow must be the sorrow of thousands of earnest Methodists all over the land. What a dreadful chill will settle down upon the world when the fires of God's temple are gone out!

One Saturday, about noon, as I was passing the University, a heavy hand was laid on my collar, and I found myself in the grasp of a powerful navvy. A policeman looked as if ready to advance to my aid, but turning to the man I asked him to let me go. "No!" said he, "you are the man to help me!" "How can I help you?" "By praying for me." "But what is the use of praying for you unless you pray for yourself?" "If you will pray for me, I will pray for myself," said the great fellow. He told me that he had a wife and children, but through drink, he was ruining his home, and was tempted to put an end to his life. I prayed for him in the crowded street, after which he insisted on taking me to his abode.

I found a clean home, a respectable wife, and five or six well-clad children. The woman burst into tears, the children wept aloud, the miserable father could not restrain his tears.

Here was a serious task—a drunkard to save, a family to lead to the Lord. In such situations we naturally seek the help of praying Christians, filled with the Spirit. "What meeting will there be at the Church to-night?" I began to reflect. "The Temperance Meeting! The last place in the world, too, to take this man for help!" I exclaimed to myself. I had been there and knew. Imagine a convicted sinner sitting amongst the audience whilst they giggled at the African youth with the fiddle, or applauded the recitation about the bashful lovers and the hens laying eggs.

With a sigh I realised the sad result of introducing folly into the sanctuary. I did my best, however, to get some of the members of the church interested in this family, but with no effect. I got my friends in Leith to pray for this case, and their prayers were answered. I had good reason to believe that the whole family were brought to

God, but I could not bring them to our Church. They found praying friends in a little hall. The spirit which takes satisfaction in modern church bazaars, concerts, and other entertainments, is not the spirit which weeps over the lost, and agonizes with God for their salvation. Hence the appearance of these follies is plain proof that the spirit of real Methodism and godliness is dying out.

In conversation with ministers, I found many of them lamenting over the drift, but seemingly helpless to stem the tide. I discovered that the man who would oppose the pleasure-seekers, who are now so influential in the Churches, must face many risks and expect little help. However, the path of duty is clear. The Rules of the Church and the follies practised in its midst stand in painful contradiction. I append a specimen, giving a bill which appeared a little later in the Houghton-le-Spring Circuit, much to the sorrow of the ministers, of whom I was then one.

Specimens of the Rules of the Society and Modern Practices of the People called Methodists.

RULES.

There is only one condition previously required of those who seek admission into these Societies—viz., “*a desire to flee from the wrath to come, and be saved from their sins.*” But wherever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein that they should continue to evidence their desire of salvation,

First—By doing no harm, by avoiding evil in every kind.

Doing what we know is not for the glory of God, as the

TAKING SUCH DIVERSIONS

as cannot be used in the name of the Lord Jesus. The

SINGING THOSE SONGS,

or *reading* those books, which do not tend to the knowledge and love of God.

PRACTICES.

WESLEYAN SCHOOL ROOM, COLLIERY ROW.

A MISCELLANEOUS CONCERT WED., MARCH 9th, 1898.

Miss ——, Soprano.

Mr ——, Baritone.

Mr ——, Tenor.

Mr ——, Concertina Soloist.

A VISIT OF LIEUT. GEO. AYDON, THE FAMOUS VENTRILLOQUIST

AND MIMIC,

WITH HIS

COMICAL WOODEN-HEADED FAMILY

AND DANCING NIGGERS.

Laughter from
beginning to end.

PART SONGS BY THE CHOIR.

Pianist, Mr ——

Admission, 6d. each.

Finding it impossible to prevent this performance, of

which I was a humiliated spectator, I referred the case to the Newcastle Synod, and later on entreated the Newcastle Conference to maintain the Rules, but in vain. My experience proves that rather than silence the voice of these buffooneries in the Church, the Conference would prefer to silence the minister who protests against them.



GREAT IS DIANA !

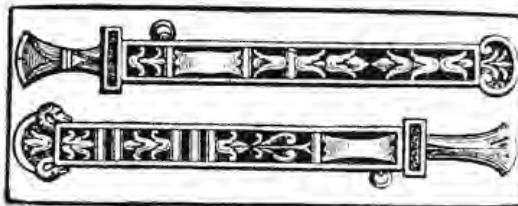
fanned to the pleasures of our unregenerate offspring. Our old ministers are Elis, and babes rule over us. Great is Diana of the Ephesians !

My venerable mother, who was born two years before Queen Victoria, and is happily yet living as a witness of God's full salvation, left the church of her parents to join the Methodists. Her reason for this step was that by so doing she might have the blessings of fellowship with a people who found their pleasures in spiritual service, a people of prayerful fervour, alive to God, and dead to the world. I have often heard my mother tell how she has hidden herself on a winter's night in a cold cellar, amongst the rats, in order to avoid being forced into the worldly gaieties of the dance. Times have changed, but the views of our family have not changed with changing times. When

There is an effeminate softness in the theology of the time, a note of infinite indulgence for law-breakers. The old wide-spread worship of the Great Earth-Mother creeps in again. Nature love overcomes our love to God. Even the sacred courts of the Most High must be pro-

we see the dance started in so-called Methodist School-rooms, and Superintendents dare not oppose the frivolous throng, we recognise that the glory has departed, and that the world is in possession. The same principles which led our families into the Wesleyan Connexion, must now necessarily lead us out of it, if the sanctuary cannot be cleared of profanation.

Twice did our Blessed Lord drive buyers and sellers out of the House of God. But the warning was unheeded. The third time it was not a scourge of cords, but fire and sword, which swept the sacred courts. God's house may be destroyed by God. "Go ye, now, unto my place, which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of My people, Israel." The Jews went on building and adorning the fabric of their Temple, when the glory had departed, and its doom was decreed. The Pope erected the great church of St. Peter at Rome, but it cost him the best half of Europe. If Methodism sells *indulgences* to her worldly adherents, her end will be the same.



The Higher Criticism.

“**L**ORD, behold, here two swords,” said the disciples to our Redeemer. He had warned them of a time of trial ahead. “He that hath no sword let him sell his garment and buy one.” But what was the sword which our Saviour would have his disciples wield? Not the sword of steel but the sword of the Spirit. The two swords—the Old and New Testaments—are enough for all our warfare. With these keen weapons we are to give our witness against all evils, and by this witness we shall overcome.

To blunt the edge of the sword of the Spirit, Satan has persuaded men to wind about it a coil of sceptical criticism. Many a time has a brother minister said to me, with a half-pitying smile, “But you do not believe in Verbal Inspiration!” To my enquiry, “Why not?” I have never yet had a satisfactory reply. Is there any Inspiration in the Word at all? If so, there is Verbal Inspiration. If there is no Verbal Inspiration, why are we ministers of the Word?

“Horrible words!” cries George Adam Smith, reading David’s last commands to Solomon.

Behold there is with thee Shimei the son of Gera, the Benjamite . . . hold him not guiltless . . . bring his hoar head down to the grave with blood. And David slept with his fathers, and was buried in the city of David (1 Kings ii. 8-9).

“Horrible words!” he cries, putting it down, “horrible words clothing a horrible spirit!” “We have much reason to let this passage go”; remove it, clear the old age of David from a blot. Bring out the knife of linguistic criticism. Cut it out of the text. “It is a late passage; it betrays the temper as well as the dialect of a legal school in Israel, which enforced the extermination of the enemies of

the pious." Horrible words, horrible spirit, cut it out. (Modern Criticism pp. 80-81).

Here is Dr Beet pondering the words of our blessed Lord, "*These shall go away into eternal punishment.*" Christ may have said this, but then in this enlightened age we have to revise his utterances. Says Dr Beet, "Not only against the endless torment of the lost, as our fathers taught it, but against any form of endless suffering, or of any endless prolongation of an existence which is only a helpless consciousness of utter ruin, the moral sense of thousands of intelligent and devout men and women is in stern revolt."

We are not now concerned to meet the difficulties which some minds find in these passages of Holy Writ, our object is to point out that Prophets like David, and even our Lord Himself, are now summoned to the bar of His servants, in order that His faulty theology and low moral sense may be elevated into harmony with their superior enlightenment.

Since the old Bible needs so much paring and pruning, why do not these great men write us another? They ought to be equal to the task since they presume to correct the prophets—yea, even the Lord of the Prophets Himself.

See the real question at issue with "The Critics." What a babel of confusion in religion must result, as man's—even the unregenerate man's—moral sense is exalted to reject whatever in the Word of God it cannot receive. The old Roman might eliminate humility, the Hindu would cut out all mention of the blood of bulls, the Chinaman reject the idea of forsaking father and mother, the Mormon the doctrine of one wife, the Unitarian the Godhead of Christ. The confusion would be worse than that in Bengal before the British established a standard currency, when no less than thirty-two different kinds of rupees were current in the bazaars. Without an inspired word we shall have Babel and chaos again.

The real root of the worldliness in the Churches is scepticism and ignorance of God's Word. You will find Methodist Chapels where, during Divine worship, scarcely a Bible is opened. Our denominational papers declare that family worship has vanished from the homes of many of the prominent officials of the Church. What wonder, if the sceptical criticism has corroded the belief of ministers in the inspiration of the Scriptures! Whilst we pen these words the so-called Forward Movement is displaying its real spirit by disseminating the infidelity of the Higher Criticism, in the newly-built Edinburgh Hall.

The Babel of Heathen Reason.



"The confusion would be worse than that in Bengal before the British established a standard currency."

Unhappy fate ! to be the ministers of a fallible, errant, inaccurate, unhistorical *Word of God*. What wonder these warriors weary of their pewter swords ! This then was the reason why the Bible was discarded for the novel, and the masses were invited to Methodist Missions to sit, on the Sabbath day, at the feet of George Eliot and Marie Corelli.

“An inward sensation of the effects of the Holy Ghost,” said a pioneer of the Higher Criticism, “I have never experienced it in the whole course of my life.” The Word of God must be to such men a cryptogram. They can but find errors, perplexities, contradictions. Faith knows the code, faith reads the message, which the Natural Reason cannot decipher. “The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him and he cannot know them ; for they are spiritually judged.”

A baptism of the Spirit, an experience of Pentecost is to the ministry what the coming of the X-rays was in surgery. The enlightened know and prove that the Word of God is true, sure, and pure, a fire with power, living and active, sharper than any two-edged sword. Woe to the false prophets who corrupt the Word of God and handle it deceitfully ! Let us

Brandish with courage then
 The Spirit’s two-edged sword ;
 Hew all the snakes of fiends and men
 In pieces with the Word ;
 ’Tis written ; this applied
 Baffles all strength and art !
 Spirit and soul with this divide,
 And joints and marrow part.



DOORWAY OF ANCIENT BUILDING IN QUALITY STREET, LEITH.



Ghosts and Shades of the Past.

QUALITY Street, Leith, according to tradition, at the solemn hour of midnight used to resound with the hammering of a Spectre Cooper. Those who were bold enough to wait and listen at the grated windows of an old warehouse discerned the sinewy form of an ancient man actively engaged, by a mysterious light, in putting staves together. A goodly cask took shape, when, just as another stroke would have given it the finishing touch, it suddenly fell to pieces with a loud noise, the light was extinguished, a sigh of heart-broken anguish echoed through the building, while a strong gust of wind, sweeping through the unglazed windows, hurled the onlookers to the ground.

In Quality Street, anno 1722, was born John Home, the minister of the Kirk who set the door open for that impossible alliance of Church and Stage which is again the fond dream of so many in our day. In 1755 Home, now become minister of Athelstaneford, set off to London with the tragedy of *Douglas* in his pocket. To his mortification Garrick declared it was totally unfit for the stage. However it was brought out in Edinburgh the next year, and became the source of much agitation. The godly could not but be scandalised by seeing ministers of the Gospel leaving prayer and the Bible for entertainments which even heathens have pronounced injurious to public morals. The satirical noted the signs of the time, when

“Hid close in the green-room some clergymen lay,
Good actors themselves—their whole lives a play.”

John Wesley read the piece on one of his journeys in the North. He remarks:—

“To-day, *Douglas*, the play which has made so much noise, was put into my hands. I was astonished to find it is one of the finest tragedies I ever read. What pity that a few lines were not left out, and that it was ever acted in Edinburgh !”

It is noteworthy that the man who opened the door of the Church to let in theatricals was the very man who opened the same door to thrust out the faithful people of

God. Home it was who moved the deposition of Thomas Gillespie of Carnock, the Father of the Relief Church. Gillespie's crime was that in conjunction with five other ministers of the Dunfermline Presbytery, he refused to assist the patron in thrusting an unwelcome minister on the parish of Inverkeithing. This expulsion gave rise to a large secession from the Church of Scotland, a disaster which now seems lamented by all parties in the Church.

Such was the explosive power of a new affection for worldly amusements in the Kirk ! And such will be the result now. Methodism was described as "Christianity in earnest." It is a contradiction in terms to say that Christianity in earnest can be engaged at the play. Let the theatrical world say whether they are not the sworn foes of all Puritanism and Methodism.

Just after Whitfield's death in 1770 the comedy of *The Minor* was performed in Edinburgh. In this piece that great and honoured servant of God was severely satirised under the character of *Dr. Squintum*. Foote, the actor, would have omitted the portion referring to Whitfield, reminding the audience of the old proverb, "*De mortuis nil nisi bonum*," but the fashionable mob roared for *Dr. Squintum*, one of their leaders protesting that the old proverb would not satisfy them. "Sir," said a noble peer, "If you have a heart it should satisfy you !" But there was nothing for it, poor Foote had the degradation of being compelled to "speak his part."

The next day the Rev. Robert Walker, one of the ministers of the High Church, and colleague of the famous Dr. Blair, was lecturing in course on those words, 2 Cor. v. 17,

"If any man is in Christ, there is a new creation."

"I cannot read this verse," said he, "without expressing the just indignation I feel upon hearing that last night a profane piece of buffoonery was publicly acted in which this sacred doctrine, and some others connected with it, are introduced to the stage for no other purpose but to gratify the impiety, and to excite the laughter of thoughtless miserable dying sinners."

The Lords of Session, one of whom had bespoke the play, were present. Mr Walker continued, saying that he made no apology for walking in the King's highway—the highway of the King of Kings.

"If any jostle me in that road, they, and not I, must answer for the consequences. I here speak upon oath ; I

am bound to declare the whole counsel of God ; and woe is me if I preach not the Gospel. If men are bold enough to act impiety, surely a minister of Christ may at least be equally bold in reprobating it ; he hath a patent for doing so more valid and authoritative than any theatre can possess, or any power on earth can give."



We shall meet with this manly divine a little later on, and find that it was under his preaching in Leith that Lady Maxwell was brought into the clear assurance that she was a new creature in Christ Jesus. A ministry that dares to

rebuke impiety and oppose the world is the ministry that God honours for the salvation of souls.

The stage is the arena where the vain shows of sense are presented. Christianity begins exactly where we become aware of their delusive vanity. Faith and Sense are two different visions, they open the mind upon two different worlds. The more the lust of the eye is gratified by earthly pageants, the less probability is there of any soul's acquiring an insight into eternal realities. We walk, as Christians, by faith, and not by sight. Hence when professing Christians have schemes of drawing the world upwards by such shows, they betray the fact that their profession is a mere delusion. We are not, in this place, addressing the world, our remarks are for the professed servants of God. If you are Christians, made new creatures in Christ Jesus, you will have a natural revulsion against that Temple of Sensuality, the Modern Theatre. Their placards and pictures are enough! Who that has a pure mind will desire to feast on scenes of abduction, perfidy, brutality and lust. We may be saved *above all that*. The friendship of the world is enmity against God. To unite the principles of the Gospel and the Theatre is impossible.

Our unhappy denominational managers, who would bind Church and World in one "connexion," like the spectral cooper of Quality Street, are doomed to see their labours end in ruin, darkness, and despair.



BOTH DEVIL AND SAINT!

Bishop Martensen tells us the legend of the Fair Melusine. This fabulous Countess of Lusignan, who was not only fair, but kind and mild, took from her spouse a solemn oath to leave her in her chamber one day of the week unwatched and not to see her. But unable to control his curiosity, he broke open the door on the fatal day, and beheld the Fair Melusine changed into a dragon-like monster. "One has evil hours," says the Bishop, explaining this fable, "hours of bad humour, of excitability, of fretfulness, of bad manners. The most fatal demons lodge in the soul."

How many Christians are in bondage through those manifestations of the dragon in their lives! What a strife between the fair and the base. For the flesh lusteth against the Spirit, and the Spirit against the

flesh—for these are contrary the one to the other—that ye may not do the things that ye would.

Racine expresses the misery of this struggle thus:—

O God, what cruel wars within !
Two beings live in me :
The one insists that I should sin
And scoff and laugh at Thee ;
The other gives me warning due,
And bids me to Thy laws be true.

Alas ! and shall this woeful strife
Within me never cease,
And shall I never in this life
Enjoy a moment's peace ?
I do what I would rather shun,
And all I wish I leave undone.

Oh, Grace of God ! Oh, Ray Divine !
This direful discord quell ;
Subdue this rampant flesh of mine,
So ready to rebel,
And make me now Death's abject slave,
Thy servant, Lord ! In mercy save !

The above beautiful translation of the French words appears in "The Dutt Family Album," a collection of poems written by a gifted Christian family of Calcutta, once Hindus. The Frenchman, the Hindu, and the Briton all feel the force of this description. This internal warfare is described in the classics of all lands, but St Paul has given its fullest expression in that great passage which contains the words, "O ! wretched man that I am ! who shall deliver me out of the body of this death ?" The accepted creed of the greater part of Christendom is that this warfare must continue, and the Christian must be torn in two by this strife till death gives him release. The Shorter Catechism expresses this idea by saying that the souls of believers are at their death made perfect in holiness, and that no man can in this life keep the commandments of God, but doth daily break them in thought, word, and deed.

Ralph Erskine's *Gospel Sonnets* contain many couplets which graphically paint this warfare in the Christian's heart.

"I'm from beneath and from above,
A child of wrath, a child of love."

“A mixture of each sort I am ;
 A hurtful snake, a harmless lamb.”
 “To heaven I fly, to earth I tend,
 Still better grow, yet never mend.”
 “My heart where hellish legions are,
 Is with the hosts of hell at war.”
 “My will fulfils what’s hard to tell,
 The counsel both of heaven and hell.”
 “To good and evil equal bent,
 I’m both a devil and a saint.”

St James, on hearing this, would say, “My brethren, these things ought not so to be. Doth the fountain send forth from the same opening sweet water and bitter? Can a fig tree, my brethren, yield olives or a vine figs? Neither can salt water yield sweet.

Dr Adam Clarke, the great commentator, was born and brought up in Ulster. The first Methodist preacher he ever heard was John Brettel, about the year 1777. Adam was then about seventeen. He was surprised by the following declaration: — “The Westminster divines,” said the preacher, “have asserted in their Catechism that *no mere man since the fall can keep God’s commandments: but doth daily break them in thought, word and deed: but the Scriptures promise us salvation from all our sin*; and I must credit *them* in preference to the Westminster divines.” Adam had learned his Catechism, and had given implicit credence to this assertion: but he reasoned thus with himself, “If the Scriptures say the contrary, certainly I should believe the Scriptures in preference to the Catechism.” Every good Presbyterian, and all the Westminster divines, would applaud this principle.

For our part we do not believe that God gave commandments to man which it is impossible for him to keep. If we OUGHT, we CAN. Who, in practical life, would accept the doctrine of the Catechism? Suppose a man is taken in a fault, will it avail should he plead that according to the Catechism no man can in this life keep the commandments of God? If we feel malice, pride, or passion tearing our souls in pieces, can we reconcile our conscience to this state of defilement by saying that

the creed of our Church is that such a state must continue till we die? The Christian's prayer, Racine being witness, is that this strife should end. And why not? Is it credible that a holy God can tolerate the slightest degree of envy, rancour, greed, lust, pride, or any other evil whatsoever in the hearts of His children? As soon would we believe that you would wish a nest of cobras to lie with you in your bed till the dawn of day.

It is certain that no mere man, that is, no man by his own power alone, can keep God's law. But what if Christ dwells within, and the Holy Spirit fills the soul with perfect love. St John tells us of those who keep God's word, in whom the love of God hath been perfected. In these, surely the inward strife is at an end. O, my God, *unite* my heart to fear Thy Name,

That all my powers with all their might,
To Thy sole glory may unite.

"I will praise Thee, O Lord my God, with my **WHOLE**
HEART, and I will glorify Thy name for evermore."

God is thine, disdain to fear
The enemy within :
God shall in thy flesh appear,
And make an end of sin ;
God the man of sin shall slay,
Fill thee with triumphant joy ;
God shall thrust him out, and say,
"Destroy them all, destroy !"

All the struggle then is o'er,
And wars and fightings cease ;
Israel then shall sin no more,
But dwell in perfect peace ;
All his enemies are gone,
Sin shall have in him no part ;
Israel now shall dwell alone
With Jesus in his heart.

May the God of Peace Himself sanctify us wholly ;
and may our spirit and soul and body be preserved entire,
without blame at the coming of our Lord Jesus Christ.

“By Water and by Blood.”



Altare holocaustorum, et Lavacrum.

THE BRAZEN ALTAR AND THE SEA OF BRASS,

*From an old Dutch Engraving in
Witsius's Miscellanea Sacra, 1695.*



The Double Cure ; or, The Brazen Altar and the Sea of Brass.

N the Court that was before the House of the Lord of old, there was first a Brazen Altar of Sacrifice and then a Sea of Brass for Purification. The blood of the victims spoke of pardon and justification ; the water of the sea, of cleansing and sanctification. Here was a plain lesson of the necessity of a twofold work of grace before we can enter the Holy Place.

"This is He that came by water and by blood, not with the water only, but with the water and with the blood." Bogatzky says :—"Jesus came with water and blood, not with water alone, to sanctify us, but also with His blood to make atonement for our sins. We should, therefore, first of all penitently seek and obtain remission of sins in His blood ; then may we hope to obtain the water of life, the Holy Ghost, for our inward purification." Wesley says :—"We must be justified before we can be sanctified."

'The water cannot cleanse,
Before the blood we feel,
To purge the guilt of all our sins,
And our forgiveness seal !

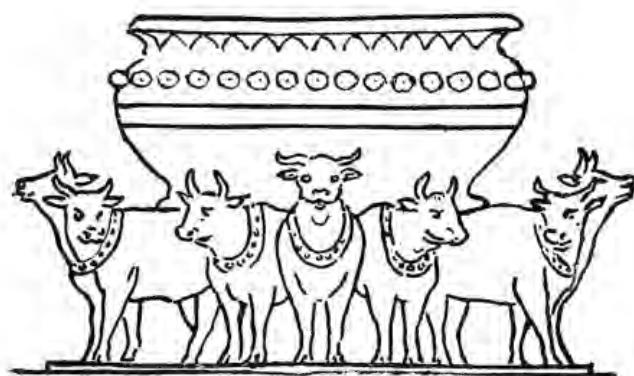
God's order is *first* to bestow forgiveness of sins, *then* 'an inheritance among them that are sanctified,' Acts xxvi., 18. First He redeems us from all iniquity, and then purifies

unto Himself a people for His own possession, Tit. ii., 14.
Hence we sing in the Hymn *Rock of Ages* :

' Be of sin the double cure
Save from wrath and make me pure.'

The Rev. James Robe, of Kilsyth, who was so remarkably honoured by God in the revivals of the eighteenth century, maintained that there is a First-giving and an After-giving of the Spirit. The First-giving is to unite the elect with Jesus Christ and beget spiritual life in them ; the Second for sanctification, guidance, and consolation.

The Rev. Wm. Rogers, LL.D., of Whiteabbey, explains the secret of faithful service for Christ thus. He writes :— "The Rev. Andrew Murray, in his book—"ABSOLUTE SURRENDER"—is never tired of insisting that there are two stages in the Christian life. Let us understand this :— When I see Christ crucified, then begins the first stage of my Christian life ; when I am crucified with Christ, then begins the second stage of my Christian life. When I see with the eye of faith Christ on the Cross, dying for me, then begins my life of pardon, of acceptance, of peace with God. When I take my place on the cross, nailed to the cross with Christ, then begins my life in the power of the Holy Ghost to the glory of Jesus. The reason and necessity of these two stages has been very clearly shown by the table printed on the following page.



The Molten Sea in Solomon's Temple

After Stade

THE TWOFOLD WORK OF SALVATION.

GOD IS

<i>A Just Judge,</i> Who cannot clear the guilty.	<i>A Holy God,</i> Who cannot associate with the impure.
---	--

But we are

Guilty.	Impure.
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Therefore to stand

In the Judgment,	In the Presence Chamber, We need to be
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Justified, <i>i.e.</i> , pronounced innocent.	Sanctified, <i>i.e.</i> , made holy.
--	---

This can only be done by

The righteousness of Christ <i>imputed to us.</i>	The Holiness of Christ <i>imparted to us.</i>
--	--

Which is

Christ's work <i>for</i> us. Passive and active. Suffering and serving.	Christ's work <i>in</i> us. By His indwelling Holy Spirit.
---	--

1. The originating cause is the Love of God the Father.
2. The procuring cause is the Merit of Christ the Son.
3. The efficient cause is the Operation of the Holy Ghost.
4. The instrumental cause is the Word of God.
5. The receptive cause is the Faith of Man.

THE RESULT.

We are

<i>Justified.</i>	<i>Sanctified.</i>
1. From all <i>guilt</i> :—	1. From all <i>sin</i> :—
2. Through a definite act of faith in Christ :—	2. Through a present faith in the all-cleansing blood of Christ :—
3. Witnessed by the Spirit of Adoption.	3. Witnessed by the Spirit of Perfect Love.

AMEN.

THE DOUBLE CURE

DISPLAYED BY

OUR LORD.

He that abideth in Me, and I in him. John xv. 5.
Every branch in me that He cleanseth it, that it may
bear more fruit. Verse 2.

THE APOSTLES.

That they may receive remission of sins, and An inheritance among them that are sanctified by faith in me. Acts xxvi. 18.

In one Spirit were we all baptized into one body and Were all made to drink of one Spirit. 1 Cor. xii. 13.

Our old man was crucified with Him That the body of sin might be done away.

That so we should no longer be in bondage to sin; for he that hath died is justified from sin. Rom. vi. 6.

The God of all grace, . . . after that ye have suffered a little while Shall Himself perfect, establish, strengthen you. 1 Peter v. 10.

Cleanse your hands, ye sinners; and Purify your hearts, ye double-minded. James iv. 8.

He is faithful and righteous To forgive us our sins, and To cleanse us from all unrighteousness. 1 John i. 9.

Also, by THE PROPHETS.

Blessed is the man unto whom the Lord imputeth not iniquity, And in whose Spirit there is no guile. Psalm xxxii. 2.

Have mercy upon me, O God, according to Thy loving kindness: Wash me throughly from mine iniquity.

According to the multitude of Thy tender mercies blot out my transgressions, And cleanse me from my sin. Psalm li. 1, 2.

In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem.

FOR SIN AND FOR UNCLEANNESS.
Zech. xiii. 1.



The Second Change.

*Speak the second time. Be clean!
Take away my inborn sin!*

WHEN a boy, I used particularly to notice, in Band Meeting or Love Feast, the testimonies of those who bore witness to the definite work of God's Spirit in cleansing the heart from sin. I had a deep reverence for genuine saints, and used to watch the behaviour of professors. I knew Wesley's teaching, and the lives of some of his followers convinced me that there was truth and reality in their statement that in a second crisis, after regeneration, the blood of Christ had been applied to take away the carnal mind, and to renew them in love. As I grew up these witnesses mostly passed away. Thirty years ago I felt a dreary chill passing over the Church, which the work of Moody and Sankey by no means entirely banished. I became a missionary, and for fifteen years laboured in India, without meeting with any Wesleyan who could speak definitely on this topic. How strange that no older minister should have come to us with a clear testimony that he had experienced this great salvation, and an earnest exhortation that we should go up and possess the good land too! Yet the American Methodist Brethren, in distant parts of India, following the noble lead of Bishop Taylor, were keeping the altar flame aglow. I heard of the Lucknow camp-meetings. The Rev. C. B. Ward, of Yellandu, published a little paper which sometimes reached me, for which I now heartily thank him. But the uncertainty and scepticism which pervades the Wesleyan ministry had completely clouded my *spiritual* vision, although I believed I firmly held the old doctrine. At length the Rev. F. B. Meyer was made the means of clearing up the uncertainty. In a little tract entitled "*Not Eradication*," which has had a very wide circulation, Mr Meyer has denounced the Wesleyan doctrine as pernicious, false, and unscriptural. I studied

the tract very carefully, and good Mr Meyer completely convinced me that he was wrong and John Wesley right. To sum all up in a word, he states that "*Eradication*" is a term not found in the Bible, whereas I read such passages as this: "Every plant which my heavenly Father planted not, shall be ROOTED UP!"

At this point God brought a ship-captain into the Hooghly, who was both a devout member of the Church of Scotland, and a clear witness of the sanctifying work taught by the old Methodists. I shall ever be thankful for the faithful words of this good man. Mr Robert Wilder, of the Student Volunteer Movement, the Rev. David Reid, B.D., of the Free Kirk, Calcutta, Mr H. W. Fry, and other earnest men of various churches caused my desire for this great blessing greatly to increase.

On November 19th 1893, after preaching at Dum Dum, whilst on the road to Calcutta, it pleased the Lord to have mercy upon me, as He uses to do unto those that love His Name. I was enabled by faith to claim the fulfilment of the many promises which God has given that He will cleanse our hearts from all sin.

No words can express the importance of that crisis in my Christian life. None but those who have experienced it, can believe how great is the life and power and liberty which God bestows, by this act of entire sanctification, upon the believing soul.

From the time that this light burst upon me, I saw clearly that nothing can be so vital to the Church as the Pentecostal gift. I set myself to revive the old testimony on this matter, diligently searching Scripture, Wesleyan, and anti-Wesleyan theology, biography, and every available light, favourable or hostile to the reality of this experience. It cannot be denied that this doctrine is largely forgotten in many Methodist areas. This will not be matter of surprise, when we find prominent Wesleyan Professors and Presidents of the Conference denying Wesley's teaching. I printed the following specimens for the Newcastle Conference of 1901, and the remarks made upon them were published in *The Burning Bush* of February 1902, and sent to all the Wesleyan Ministers in Great Britain.

There is not a single minister who has maintained that I have mistaken the teaching of John Wesley or of Holy Scripture.



Which is Right?

DR. BEET

JOHN WESLEY

ON "THE EXIRPATION OF THE CARNAL MIND."

"*The blood of Jesus cleanses us from all sin.*" 1. Jno. i. 7. This implies the present removal of whatever makes us spiritually unclean. Of such uncleanness, our sense of shame is, I venture to believe, a reliable test and measure. Consequently, it is our happy lot to be saved now from whatever pollutes, or, if known to others, would disgrace us. . . . This deliverance does not imply the annihilation of the inward tendency to sin, so that we shall no longer find it in us as a foce against which we have to watch and contend. . . . A tendency to evil, which is every moment trodden under foot, will cause us no spiritual shame. Such victory the words of 1. John i. 7. certainly announce; and I think nothing more.

Although day by day as we trample them under foot the inward forces of evil become weaker, and by their increasing weakness reveal our spiritual growth, yet, I do not find anywhere in the Bible reason to believe that they may now, by our faith, or at any future time, in our lives, be entirely annihilated.—*Holiness, a Bible Study, 4th Edn.*, 1894.

"Well nigh all the children of God, scattered abroad, however they differ in other points, yet generally agree in this—that although we may, 'by the Spirit, mortify the deeds of the body'; resist and conquer both outward and inward sin; although we may *weaken* our enemies day by day, yet we cannot *drive them out*. By all the grace which is given at justification we cannot extirpate them. Though we watch and pray ever so much, we cannot wholly cleanse either our hearts or hands. Most sure we cannot, till it shall please our Lord to speak to our hearts again, to speak the second time, 'Be clean.' And then only the leprosy is cleansed. Then only the evil root, the carnal mind is destroyed, and inbred sin subsists no more. But if there be no instantaneous deliverance after justification, if there is *none but* a gradual work of God (that there is a gradual work none denies), then we must be content, as well as we can, to remain full of sin till death, continually deserving punishment."—*Sermon on the Repentance of Believers*, 1, 20.

Contradictions.

PRESIDENT BANKS.

"The state described in Rom. vi., 2 and 11, 'dead to sin,' is consistent with the possibility of sin remaining."

"When it is the death of an evil nature that is in question, we should expect the process to be proportionately slow."

JOHN WESLEY.

"A man is not dead to sin, till sin is separated from his soul."

"Expect it by faith, expect it as you are, and expect it now."

The latter extracts are taken from the *Manual of Christian Doctrine*, by the Rev. John S. Banks, of Headingly College, now President of the Wesleyan Conference. The book is appointed by the Conference for the reading of local preachers, and much used by candidates for the ministry. The extracts occur within a few pages of one another in the section on Sanctification—pp. 182-194.

Our attention was first called to them in a copy of the book which had been studied by a young local preacher, where these and other passages were under-lined and annotated. The young man had happily been brought into the experience of sanctification, and was not, therefore, mystified by these contradictions. But the greater majority of our young preachers and ministers are more probably in pursuit, rather than in possession of, this experience. They must, therefore, be considerably perplexed by such hesitations and inconsistencies. For lack of the old, clear, bold teaching, the Methodist Church languishes. Full vitality in the Christian religion depends on the work of entire sanctification in the soul; how terrible, therefore, must be the deadening effect of teaching, which puts off this work of the Spirit to the uncertain future, and nullifies it by providing for the possibility of sin remaining in the soul.

Indifference to this question, on the part of the Wesleyan Conference, could only be regarded by thoughtful and spiritually-minded Christians of our own and other churches, as the practical abdication of John Wesley's successors, and the virtual abnegation of John Wesley's doctrine.

From my own experience I can say that ministers are often imperfectly enlightened on this great theme. The following questions, with Scripture references, may be useful to any who stand where I stood so long.

“Look, therefore, whether the light that is in thee be not darkness. If, therefore, thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.”
Luke xi., 35.



“Arise and trim your lamps.”



A GREAT QUESTION.

—(6)—

What Authority have I for teaching that sin must remain in the Christian's heart?

Do I NOT call my Master JESUS, because it is He who shall save His people from their sins?

Matt. i. 21. Acts iii. 26. Ps. li. 7-10.

OUGHT NOT INBRED SIN to be dealt with now before we die? Sin is sin, though it be not seen. Sin latent will soon be sin patent. Can GOD really intend sin to lurk in saints all their days?

Matt. xxiii. 25, 26. Matt. v. 8. Gal. v. 24.

WE PRAY, "O GOD, make clean our hearts within us." "That the rest of our life HEREAFTER may be pure and holy" Does not this mean a definite work of entire sanctification obtainable now?

1 Thess. iv. 3. Luke i. 74, 75. Matt. viii. 2.

DO WE UTTER such petitions with a mental reservation, thinking so great a work is impossible, at least now. If so, is not

our prayer vain? And do we not dismiss our BLESSED REDEEMER from His present office of grace to an uncertain future?

John v. 40. Matt. ix. 28, 29. Acts xxiv. 25.

IS IT NOT BY FAITH that the hearts of men were purified in Apostolic times? If we feel that evil remains in OUR hearts, ought we not to exercise faith in Christ's blood for its immediate extirpation?

Acts xv. 8, 9. Acts xxvi. 18. Matt. ix. 22.

IF WE CONFESS our sins, is HE not faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness?

1 John i. 9. Luke xi. 36. 1 Thess. v. 23.

DOES NOT THIS INCLUDE all sin, heart sin, sin in principle, sin in tendency, inbred sin, all the old Adam, the last remains of the carnal mind?

Ezek. xxxvi. 25, 26. Rom. vi. 6. Rom. viii. 9.

IF SUCH A DELIVERANCE is available, what shall be our punishment if we are ignorant about it? Were we not ordained to experience, explain, and publish CHRIST'S WORK in all its fulness?

Heb. x. 28, 29. Mark vii. 9. Acts xxvi. 15-18.

IF WE KEEP THE PEOPLE out of this full

salvation, are WE not THE CHIEF HINDRANCES to the salvation of the world ?

Luke xi. 52. Mal. ii. 7, 8. 1 Sam. ii. 35.

WHAT IS THE DAMAGE AND RUIN wrought by keeping God's flock in a low, unholly, unhealthy condition ? What share have we in producing that misery ?

Ezek. xxxiv. 4. Isa. lvii. 14. Ezek. xliv. 12.

AM I TOO BUSY to enquire into this matter ? Is not the cure of souls my chief, indeed my only, concern ? Is it not the supreme need, that the Holy Ghost should be permitted to work in all His fulness in the Church of God ?

Luke xxiv. 49. Acts i. 4, 5. 2 Tim. ii. 4.

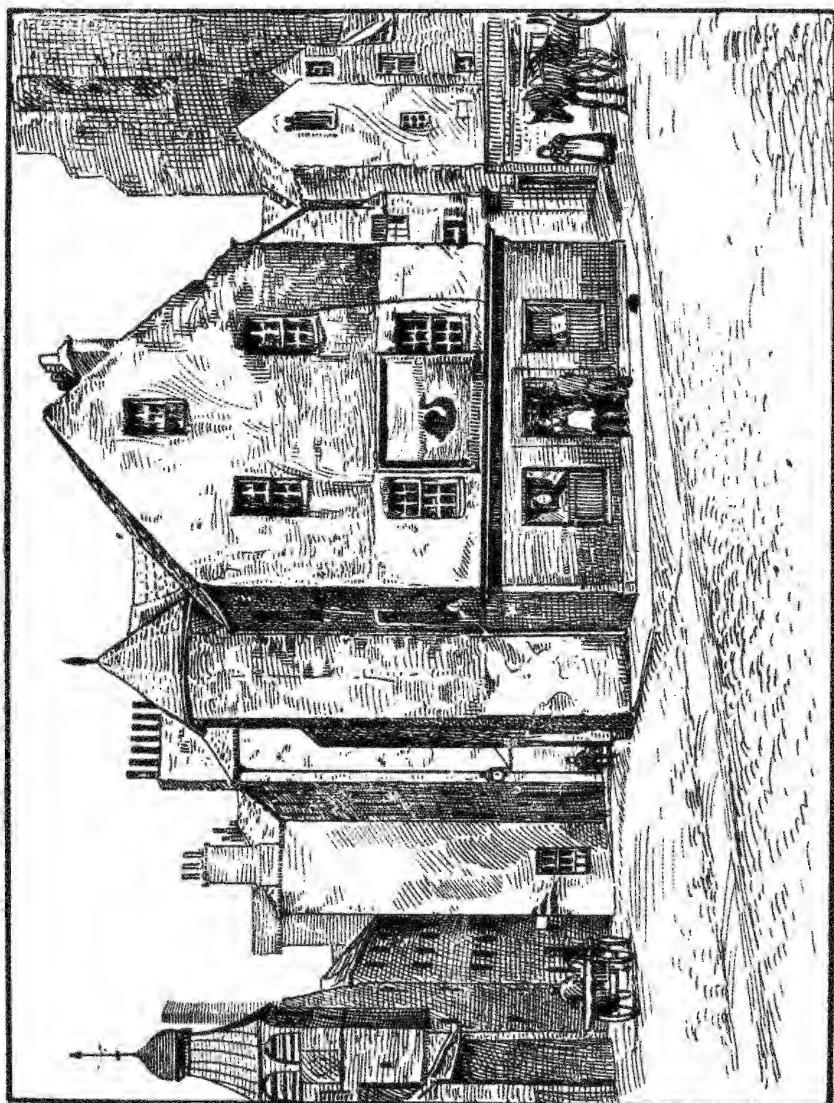
WHAT ACCOUNT shall I give at the Bar of GOD as a minister of Christ, and steward of the mysteries of God. Is it not required in stewards that a man be found faithful ?

Ezek. xxxiii. 7, 8. Acts xiii. 40, 41. Acts xx. 31, 32.

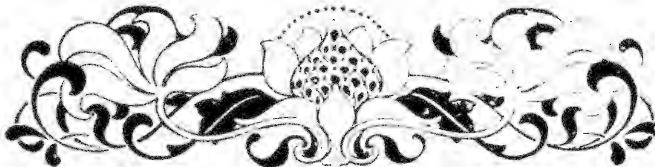
AM I PURE, in this matter, from the blood of all men ? Can I say with St. Paul, "I have not shunned to declare unto you ALL THE COUNSEL OF GOD."

Acts xx. 20, 26, 27. 2 Cor. iv. 1-4. Heb. xiii. 20, 21.

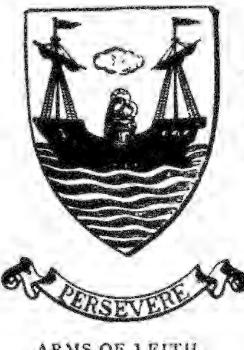
Ancient Leith Streets.



OLD NORTH LEITH PARISH CHURCH.



Work in Leith.



ARMS OF LEITH.



IN September 1900 I commenced my work in the Wesleyan Church of Leith. Although I knew that opposition must be aroused, and difficulties encountered, I did not hesitate to go forward preaching the old doctrine, and maintaining the old discipline of the Church. One great task which confronted me lay in the relation of the members to the class-meeting.

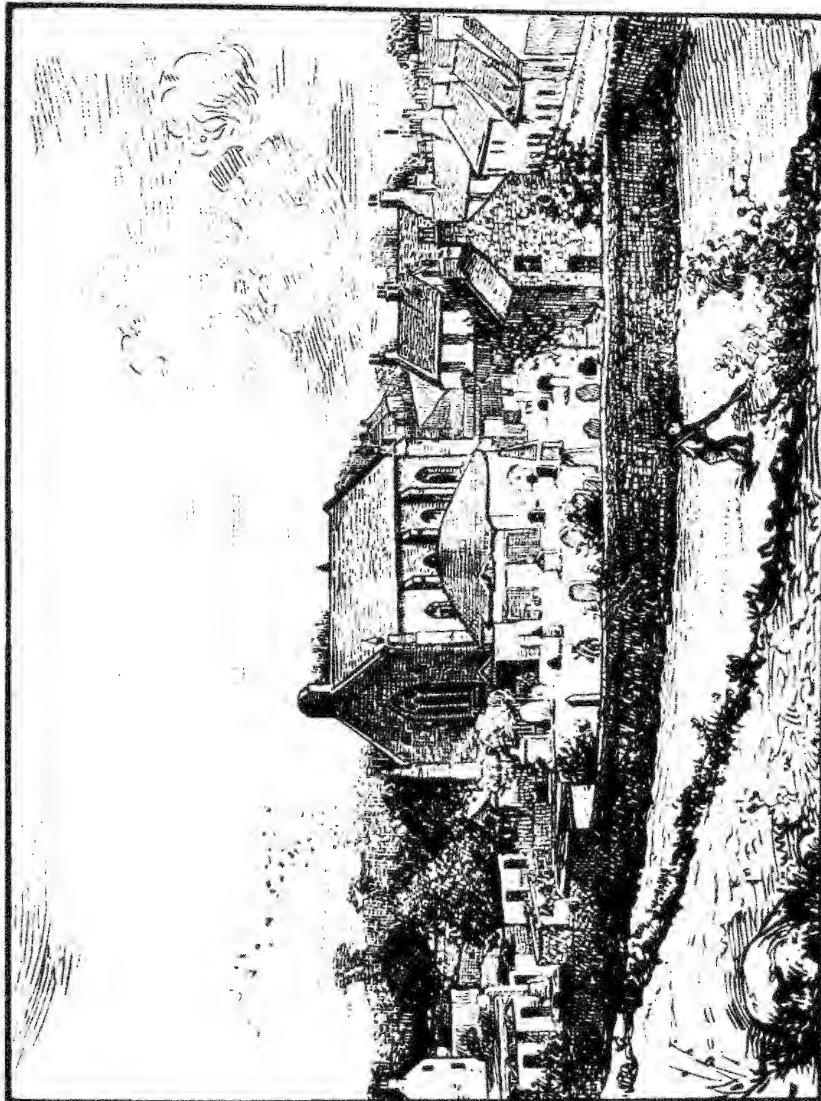
There were but seven classes for 374 members. On the minister's class book stood the names of close on 200 members, and about 40 on his wife's book—few of whom ever appeared, or even thought of appearing, in a fellowship-meeting. The class-tickets, which are in Scottish parlance the communion cards, were taken round to these members by the minister, who at the same time collected their subscriptions. These tickets were no longer produced at the sacraments, and seemed to be no more than mere acknowledgments for money. Few serious people in Scotland would deny that this system is a sad degradation of Church membership. I told the people that on the Presbyterian system a Church required elders, and on the Methodist plan, a body of leaders was no less necessary for the spiritual oversight of the flock. Twenty leaders, I said, might well be appointed in a Church of 374 members. As a matter of fact, before that year was closed we had eighteen, for eleven new leaders were duly appointed, and eleven new classes had begun to meet, and these classes still continue. It is said by many ministers that leaders cannot be found now-a-days; this is often true. But the secret of raising up leaders lies in the

pulpit. If the ministers preach the doctrine of entire sanctification, and lead the people into a clear experience of that blessing, they will find no lack of workers, able and eager for every spiritual work. So we have proved it in Leith, and we do not consider that the Methodist Church is worthy of perpetuation if its scriptural system of fellowship is to disappear.

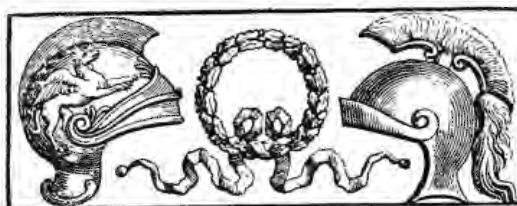
Sunday, March the 3rd, 1901, will be a day long remembered in Leith. Much prayer had been ascending for a work of the Spirit—seventeen persons were pleading in the 7 o'clock morning prayer meeting for an outpouring of blessing. In the evening, during the prayer before sermon, the voice of supplication broke out all over the building, and at one point a great movement went through the Church. This was very variously described by those who experienced it—some speak of it as a time of the Spirit's power, some were shocked at the disturbance, others treated it with scorn. Quiet was restored, though not without difficulty, and the service proceeded. Whatever may be said about this disturbance, the fact remains that saving work was done that night, and the results abide. We venture to think that genuine Methodists will understand the case. Such scenes have been known before Methodism appeared. In the account of the remarkable work of the Spirit at Cambuslang we read, "There were many in 1742, who in time of sermon fell under various bodily agitations and commotions." Such agitations are not desired by earnest ministers, nor promoted. Yet they do not wonder, if they should occur. There was an outcry under apostolic preaching at Pentecost. The concerns of eternity will make many precise formalists cry out at last. Better were it that the cry should rise now!

There was now much stir, and newspaper agitation, in which, however, I took no part. It is not my desire to blame any who did not agree with me. I am well aware that by acquiescing in the popular trend of the times I might have preserved peace. Those who think that peace is the main consideration will necessarily blame my action. But when two absolutely irreconcilable principles of policy are both being fostered in the same community, peace is but a delusive and immoral truce. The worldly spirit cannot be allowed to grow in peace without the destruction of holier influences. Ministers who refuse to do their duty, and face the odium involved, may have a few years' peace for the present, but they are preparing the way for a terrible storm hereafter.

Battle Grounds of the Reformation.



THE VILLAGE OF RESTALRIG.



A Covenant Made.

ON Friday, April the 12th, 1901, at the close of a Series of Special Meetings conducted by the Rev. Andrew Allan, of the Presbyterian Church of England, without any premeditation, we were led to conclude by entering into a solemn covenant to maintain the old religion.

About fifty persons lifted up their right hands in attestation of their adherence to the cause. Looking back on that night, we cannot but attach great importance to this covenant. We then, as a people, avouched God to be our God, and we believe that God avouched us, not merely as individuals, but as a *people*, to whom He has accordingly given a name and a place amongst the many thousands of our Israel. The Covenant was afterwards subscribed in the form which will be found below.

Covenanting is an annual ordinance in the Methodist Church. In this solemnity we consecrate our all to God in religious devotion. The Scottish Covenants of History added to this some definite undertaking for Christ's cause against opposition, in which goods and life were risked, under a bond between men, and an oath before God, to maintain the true religion.

In 1560, at the crisis of the Reformation, the fourth of these Covenants was made before Leith. The French occupied the town, and Mary of Lorraine, the Queen Regent of Scotland, and chief champion of Rome, held the Castle of Edinburgh. The English Army had joined the Scotch against the common foe, and lay encamped in the village

of Restalrig. Shortly after this Covenant was made, the Protestant forces suffered a repulse, and the French “stripped naked all the slain and laid their dead carcases before the hot sun along the wall of Leith, where,” says Knox, “they suffered them to lie more days than one. Unto the which when the Queen Regent looked, for mirth, she leant and said, ‘*Yonder is the fairest Tapestry that ever I saw ; I would that the whole fields that are between this place and you were strowed with the same stuff!*’” These words well indicate the spirit of the persecuting house of Guise. Knox notes that at that very time she began to sicken with her fatal illness, and ere a month she was dead. The French withdrew from Leith, our English allies returned home, and in a month more *The Confession of Faith*, *The Act against the Mass*, and *The Act for the abolishing of the Pope*, established the Reformed Faith in our Northern land. A monument of that eventful year (1560) is the stone pictured on the opposite page displaying the arms of Guise quartered with those of Scotland. This stone adorned a house in Leith which Mary of Lorraine erected for her residence, but by the irony of Providence it signalled the year of her death, and the downfall of the corrupt religion which she championed. The Guise Queen had vowed but the year before that the Reformation should be suppressed by force, and that all the preachers should be banished from Scotland, though they should preach as well as St. Paul ! Scarcely was this vow made before John Knox landed at Leith, and as at the blast of a trumpet the fortifications of Rome collapsed in ruin.

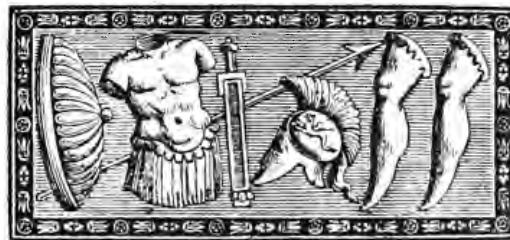
If it be objected that such covenants have too militant an aim for our time, we reply that the Church *is* still militant. Satan was never better served than by the doctrine that we ought to allow corruption for the sake of charity. It is our duty to rebuke sin, testify against the world, and *contend earnestly* for the faith which was once for all delivered to the saints. Such contending must be free from malice. It is love that leads to true contention. That is no love which flatters, and soothes, and lulls sinners to sleep.

To those who cry out that such covenanting will disturb the denomination, we answer that the denomination ought to be disturbed until false doctrine and worldliness are removed. But observe who is responsible for the disturbance. Not those who strive to maintain the old standards of purity ; but those who have introduced error and poison into the body corporate. For the rest, we have as



ARMORIAL BEARINGS OF MARY OF LORRAINE, SECOND QUEEN OF JAMES V. OF SCOTLAND, FORMERLY BUILT INTO HER MANSION ERECTED AT THE CORNER OF QUALITY WYND IN THE ROTTEN ROW (WATER LANE), LEITH, NOW PRESERVED IN A BACK-GARDEN AT 21 ALBANY STREET.

much liberty to establish a League to keep Wesley's doctrine and rules, as others have to introduce Orders of Deaconesses, or Guilds, or Temperance Societies into the Church. "The Lord cometh, and shall not tarry ;" wrote Knox in 1566, "blessed shall he be whom He shall find fighting against impiety."



"Take up the whole armour of God."

A SOLEMN LEAGUE AND COVENANT.

We, the undersigned, after due consideration of the Word of God and of the needs and dangers of the time, with much prayer and examination of conscience, band ourselves together in a solemn Covenant before Almighty God, by faith in Jesus Christ, and humble reliance upon the Holy Spirit, to defend, maintain, and advance the true religion against all assaults, encroachments or perversions.

In Doctrine we will maintain the old Methodist testimony, grounded upon Holy Scripture, without abatement or modification, to preach the law, call sinners to repentance, to insist on the necessity of regeneration as well as conversion, and especially to proclaim clearly and boldly the doctrine of entire sanctification, by the destruction of the carnal mind, and the shedding abroad of perfect love in the heart by the Spirit of God.

In Discipline we will observe and enforce our rules, restore the barriers against dead and nominal Church membership, and seek for every office in the Church only spiritual men for spiritual work, and guard our assemblies from all worldly intrusions and profanations.

In Devotion we will maintain the primitive and spiritual worship of our Church, demanding that no place be given for secular concerns or entertainments in the House of God, and giving our whole energies to the preaching of the Word, fellowship, the sacraments and prayer.

We would turn with our whole heart from the world to God, humble ourselves for our sins, put away all evil, seek justification and sanctification by faith in the blood of Christ, unite in fervent prayer for a deep and scriptural revival by the outpouring of the Spirit in Pentecostal power, seek the salvation of souls and assist one another in the study of Christ's perfect law and of all holy living.

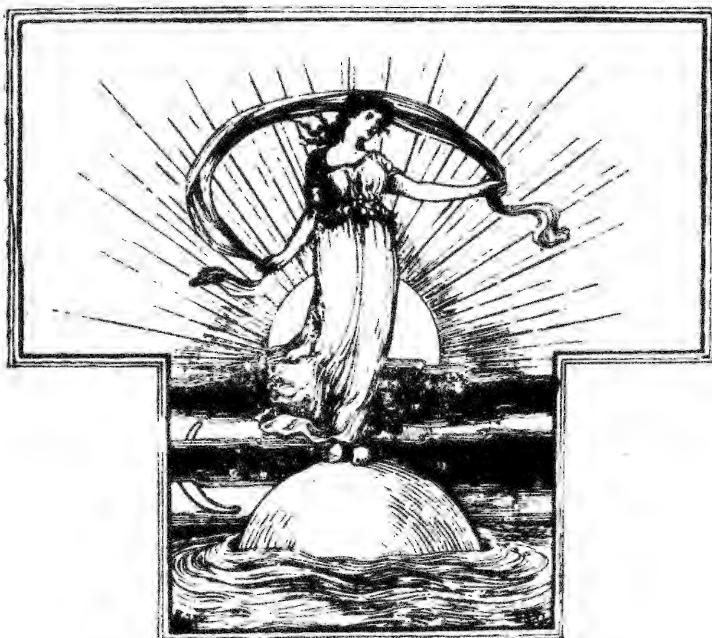
Signed by me.....

A Hymn of Praise to God and Defiance to the Sons of Belial.



*It is very meet, right, and our bounden duty, that we
should at all times and in all places give thanks unto
Thee, O LORD, Holy Father, Almighty, Everlasting GOD.*

- 1 Meet and right it is to sing,
Glory to our God and King ;
Meet in every time and place,
Right to shew forth all Thy praise.
- 2 Sing we now in duty bound,
Echo the triumphant sound ;
Publish it through earth abroad,
Praise the everlasting God.
- 3 Praises here to Thee we give,
Here our open thanks receive,
Holy Father, Sovereign LORD,
Always, everywhere, adored.
- 4 Sons of Belial, hear the cry,
Loud as ye our GOD defy ;
You can glory in your shame,
Shall not we our GOD proclaim ?
- 5 You can brave th' eternal laws,
Zealous in your Master's cause ;
JESU ! shall Thy servants be
Less resolved and bold for Thee ?
- 6 No, tho' men and fiends exclaim,
Sing we still in JESU'S name ;
JESUS will we ever bless,
Thee before Thy foes confess.
- 7 Silent have we been too long,
Awed by earth's rebellious throng ;
Should we still to sing deny,
LORD, the very stones would cry
Hallelujah !



The Cult of Success.

SUCCESS, with the rising sun behind her, and the world at her feet! Who does not worship success? Even the followers of the lowly Nazarene are tempted to court the great goddess Fortune! 'Sirs, ye know that by this business we have our wealth!'

The Great Fund is a success, and Wesley's Church starts the Twentieth Century with a Million of Money in its coffers. The promoters have triumphed, and a Mammon-worshipping Age naturally applauds. For four years vast energies, necessarily withdrawn from the Word of God and Prayer, have been expended by the minister in organising, canvassing, begging and appealing for money. To complete the building funds started, these processes must be indefinitely prolonged. Other denominations have been drawn into the movement, and such a momentum has been given to Laodicean ideals, as may presage the end.

The constant appeals for money made in Methodism are alarming many beside the niggardly. "The Connexion

is becoming a huge money-making concern!" is the remark made by more than one old minister. At a Missionary Committee the first, and often the last enquiry made is, "*How are the funds coming in?*" We are startled in our missionary literature to find the idea often recurring, that given so many sovereigns, so much spiritual result may be commanded.

What must be the effect produced upon the minister's character and influence by the constantly increasing burden of begging laid by the denominational system upon his shoulders! A parody of Kipling's poem has gone round the world, and been published and republished with appreciation in Methodist papers. The theme is "The absent-minded 'Super' or Superintendent Minister":—

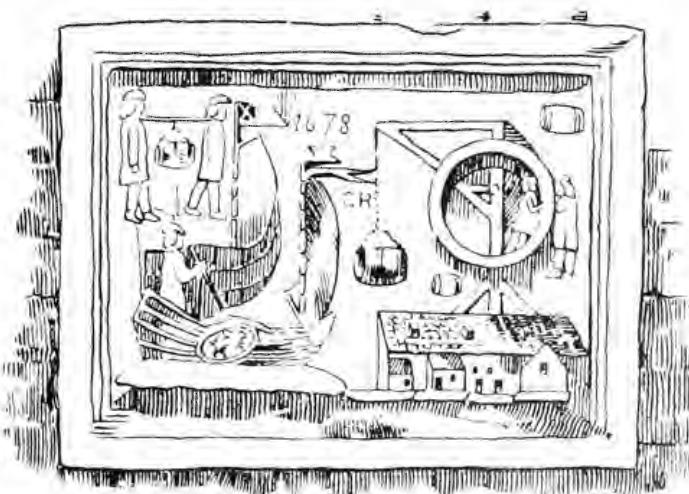
"He's out on varied service, wiping something off a plan—
"And his score of little duties almost blind him!
"Century Fund—Circuit Fund—Fund of a hundred things—
"Sign the Roll for your credit's sake, and pay—PAY—PAY!"

Some of the writing on behalf of the Million Fund has come like a stab to the heart. I will instance the story of "*Besom Bess*" which appeared in *The Methodist Recorder* to inspire energy in raising money. Bess was painted as a very godly old woman who lived on the margin of destitution by making besoms. This old saint pretended to become an Anglican, and extracted money from the curate until she had secured the "guinea," returning at last in triumph to the deserted and offended people at the chapel. When our "religious" papers use such incentives to bring in money, it is high time to make an indignant protest.

I gladly recognise many signs of loving gratitude to God, and of true devotion in the movement. I am sure that much real sacrifice has been made which is precious in God's eyes. In the strange tangle of motives which must go to make up any movement of millions, Christ's loving eyes see all that is faithfully directed to Him. This does not absolve us, however, from the need of very carefully examining the principles which are being called into operation in these new enterprises of appealing for millions of money by gigantic organisations.

Is it easy for a minister to be faithful to the souls of men when he has at the same time to extract money from their pockets? In the present state of the Anglo-Saxon world there are none more in danger of spiritual ruin than men who are making money fast. We must be independent of their money in order to do our duty to them.

What of the waste of energy involved in building up the Church by financial schemes? Is there not a more excellent way? An old stone in the Tolbooth Wynd of Leith represents the "pynours" or porters of bygone days. One of these toilers is working a rude crane. He climbs a treadmill inside a drum, which his companion outside helps him to revolve.



Ministers often complain of the burden of "routine" business, which is crushing the life out of them to-day. "He is a terrible character," says a denominational paper describing an ordained minister of the Gospel who is at the headquarters of one of the 'Funds.'" "His office is almost as uproarious as a British battery. He never seems to sit down, but works standing," etc. And the ambassador for Christ is represented standing by an office safe, with a cheque in his hands. The principle is carried out to the extremities of the body, and the energies of the people are diverted from prayer and spiritual work, even in the remotest parts of the country, to prepare for that modern Vanity Fair—a Church Bazaar.

God has placed mighty forces—such as steam and electricity—at man's disposal. These were invisible when the pynours trod their drums. But they existed, and were available. Even so there are now available the mighty

unseen agencies of the Holy Spirit, which amidst other miracles, will yet cause the immense hoards of finance to flow from the service of Mammon to Christ.

The finer feelings of God's people are blunted by the open flatteries lavished by ministers upon wealthy and often worldly men, who are invited to take the chief seats in the synagogues. Here we believe lies the secret of the alienation of large masses of the people from religion. The prosperous man who condescends to patronise the Church with his money is frequently known by the working people in a far different character from that painted on these platforms.

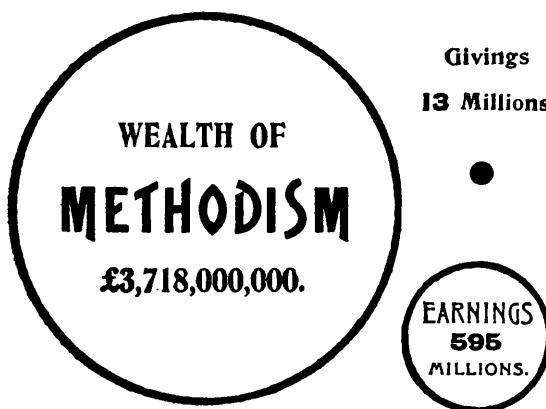
"**FINANCIAL LOVE-FEASTS**" have become the order of the day, whilst the real love-feast is disappearing. An attempt was made lately to exploit the **WATCH-NIGHT** for raising money. I resisted in a District Committee the suggestion, made by the Chairman, that the assembly for **SABBATH EVENING WORSHIP** should be utilised for a **Million-Fund Meeting**. We only lack now the proposal to institute **FINANCIAL EUCHARISTS**.

Do I say lack? Is not the movement actually in progress? Are not tickets of Church-membership, the tokens of admission to the Lord's Supper, now carried round by the ministers, and exchanged for money? I maintain that this system, which is now in full operation in Scotland, is a degradation to the ministry, to the members, and to the ordinance. In Leith I found I was expected to collect more than half of my stipend, mostly in florins and half-crowns, from door to door. This wretched system may be described as *financial pastoral visitation*. It is not always easy to explain to a minister who appears and presents the ticket that it is inconvenient to pay. I can give a case where a minister unwittingly carried away the last coin from a sick widow. It was a florin which she sent out by her daughter, requesting a shilling change. But before the bashful daughter could explain, the florin had been pocketed, the ticket deposited, and the minister was gone. I mention this incident to show that I had good reasons for reverting to the system of free-will offerings commanded in God's Word. I could easily give other facts, tending to the same lesson, but it is not pleasant to dwell on unwelcome details.

The Rev. John Findlater, Wesleyan Minister at Mhow, Central India, felt recently very strongly that it was not right for the Wesleyan Church to be supported by the State. Surely he is right, if Wesleyans are to ally themselves with Dissenters in political agitations against the State

Church principle in England. The Bombay and Punjab District Report shows that the Mhow Wesleyan Pastor's Fund in 1901 received Rs. 1,873 as Government Grant for the Army Chaplaincy, and the other collections amounted only to Rs. 460. Mr Findlater felt in conscience bound to relinquish the Government money, although he did not see where his support could come from. He has since had delightful evidence that God can support His servants even in Army Work without State aid. The question raised has wide-reaching issues, and ought to be fairly faced.

The question of money is most important; much depends on the Church's attitude to it. In the Apocalypse St. John saw the Church clothed in the Sun. Let her be clad with the Sun of righteousness, and she will soon have the world at her feet. Worldly success has but a poor parody of this position.



From the "Methodist Times," September 5, 1901.

On a moderate estimate, made recently, the wealth of Methodism is reckoned at 3,718 millions. Methodists gain 595 millions, save 148, and give 13 millions yearly. Their present givings, therefore, do not amount to a tithe of their yearly savings. If they gave a tenth of all they receive to the Lord, which is their duty, their givings would be at once increased fourfold! When we contemplate the vast hoard of 3,718 millions lying inert as far as Christ's cause is concerned, we can but think, by contrast, of Pentecostal days, when as many as were possessors of land or houses sold

them, and laid the price at the apostles' feet. That is the place for money with faithful ministers. We expect to tread upon gold in the Heavenly City ; it should take the lowest place now.

If we invert the order, and put the apostles at the feet of the wealthy, we may gain a few odd millions out of the 3,718 ; but the system of begging appeals will soon exhaust the patience of all concerned. It trades on the memories and inspirations of the past. A minister was soliciting money from the degenerate son of an old Methodist. "Don't you think I've paid about enough now for the old gentleman's connection with the chapel?" was the rich man's gentle expostulation.

Let us say with the apostles "It is not fit that we should forsake the Word of God, and serve tables." Let the Word of God increase, and the disciples will multiply. Let Pentecostal influences pervade the church, and the blessed inspirations will rouse the "Wealth of Methodism" to perpetual self-sacrifice. In this manner millions of millions will yet flow, spontaneously and delightfully, into Christ's treasury.



*Cathedra locuta est
Causa finita est.*



AND THE EXPULSION.

The Newcastle Conference.

1901.



HAD now raised my voice in protest against the breaking of our Rules, and on behalf of our old doctrine, in the minor courts of the Church. I found the same unwillingness to face a difficult problem in all. Those who wish to preserve the simple spiritual life of the Church seemed to be in a diminishing minority everywhere. In the Synod at Newcastle, when the subject of frivolous performances in church buildings was under debate, the ministers for the most part acknowledged that the entertainment craze was being carried to evil excess. But how to deal with the evil no-one seemed to know. Several speakers expressed a wish that Conference would help by a decision. I was amazed that no-one turned to the Word of God. "*Nor foolish talking, or jesting, which are not befitting*" is one fragment of Holy Writ, which is surely sufficient to arm every New Testament minister with courage enough to do his duty, and offend all the pleasure-seekers in the world.

It is an ominous sign when the denomination seems to take first place in men's eyes, and when they look to one another, and to Church Courts, rather than to God and His Word for guidance. I saw I need expect no help from Preachers' Meetings or Synods, but my duty was to go forward, maintaining the Rules, and appealing, by every lawful and constitutional course, to my brethren for support.

I did not know, at that time, that the Conference, before another year was over, would record a decision which proves that the Wesleyan Connexion is confessedly cut adrift from the old doctrinal moorings. Dr. Beet was on the point of publicly declaring that "very few Wesleyan ministers can now read Wesley's Sermons on Hell and

Eternity, Nos. 73 and 54, without repudiating much of their teaching with indignation !” Yet he and his brethren declare solemnly every year in the Synods that they all believe and preach Wesley’s doctrine. To plain men this seems to be an immoral situation. Ministers, above all men, should be scrupulous in keeping their bonds. An inch of compromise in the Conference is worse than an ell of fraud in the counting-house.

“If they be foul on whom the people trust,
Well may the baser brass contract a rust.”

However, the Manchester Conference has sent Dr. Beet back to his Professor’s chair with honour, stating at the same time that his teaching comes short of and contravenes our doctrine ! This is an impossible compromise. The simple conclusion is that the Wesleyan Conference has abandoned the old standards in one point, and is therefore liable to abandon them on every other.

As I had been so long in the Mission Field, I could not know that a large number of the ministers were, as Dr. Beet says, “nursing their doubts in silence, some under a sense of guilt, others groping about helplessly in search of a safe place in which they could rest !” What could come of an appeal to these unhappy sceptics !

However, I brought the following two notices of motion before the Pastoral Session :—

1. That our rule forbidding “the singing those songs, or reading those books, which do not tend to the knowledge or love of God,” be enforced in all our sanctuaries, schools, and public buildings.

2. That having regard to present hesitations and denials of our doctrine, “the Conference should reaffirm with our original boldness and clearness the teaching of John Wesley contained in our standards of doctrine, that in Sanctification our Lord speaks the second time ‘Be clean,’ at which ‘second change’ the evil root, the carnal mind is destroyed, and inbred sin subsists no more.”

The President very wisely pleaded in the earlier part of that Conference that more time should be given to questions of doctrine, and certainly no doctrine more vitally concerns the Conference than this doctrine of Perfect Love, the grand ‘depositum,’ as we so often repeat, especially committed to the people called Methodists. But other business drove this notice of motion to the last night of the Conference, when it was no sooner introduced than the previous question was moved and carried with great decision and unanimity. Thus the consideration of a most important question was swept aside.



The Rule against Dancing.

N the class-books printed for Wesleyan leaders, amongst the Rules and Regulations relating to members, the following is found:—

OF CONFORMITY TO THE WORLD.

The Rules of the Society forbid "diversions" which "cannot be used in the name of the Lord Jesus;" and the drinking of spirituous liquors, unless in cases of extreme necessity." The obligation to "do all to the glory of God" implies an avoiding of all questionable recreations and indulgences; in particular, of such as lead into worldly company, or promote trifling, or indispose for the use of the word of God and prayer.

The repeated regulations of the Conference against dancing are clearly intended to condemn the practice, not only in schools and among pupils, but among Methodists at large. They fall within the Scriptural requirements, that Christians "abstain from all appearance of evil," and, instead of approaching as nearly as possible to the fashions and customs of the ungodly, "come out from among them and be separate."

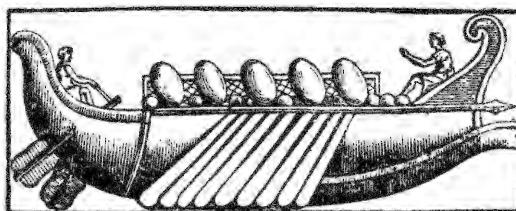
I called the attention of the Conference to the fact that the above rule against dancing had been removed (in com-

mittee) and was in due course to be silently dropped from the class-books. This provoked enquiry from the platform; the fact was acknowledged to be as I had stated, and it was resolved that the rule be restored to its place. So far so good; and I would now ask the honoured Fathers of the Conference who restored that rule to use their pastoral influence to maintain it, and the ministers who observe it. They were at the time the guests of wealthy and prominent Methodists of Newcastle-on-Tyne, who sadly need faithful warnings from their ministers against the dangers of worldliness in their own families. One of these took me to task in the Newcastle Synod for speaking against dancing. The money of such supporters brings no blessing. If their favours make it difficult for our Presidents to deal faithfully with them, would it not be better for them to be independent, and find hospitality with poorer and more faithful Methodists. The *Rule against Dancing* is now a dead-letter. Ministers are beginning to patronise balls openly. Let them do so if they wish: but let them be honest, give up the pretence of being Methodist ministers, and resign!

The question concerning the breaking of the Rules had no favourable reception, though the Editor of *The Methodist Recorder*, in seconding my motion, assured the Conference that the difficulty was widespread and serious. It was plain that I need not expect any help from Conference in maintaining the old doctrine and discipline of Methodism. On the closing day I refused to take any appointment to work under the direction of Conference until I could learn whether the directions of Conference were to be observed. The Conference did not see its way to tell me whether the rules were to be kept or broken, and I did not see my way to go on professing to keep rules which, without their help, it is impossible to maintain. The Conference voted this attitude to be resignation; I protested I did not resign. Much courtesy was shown, and kindness expressed, but the situation was a dead-lock. It was ended by a vote that I resigned; and the minutes of the Conference inform the world summarily that I voluntarily retired from the work! I told the Conference I intended to go forward with the work of the ministry according to the original instructions and my ordination vows.

The Wesleyan ministry is a joint-pastorate. Ministers are called "under-rowers" in the New Testament. They must work together, and *keep stroke*, at the signal of the captain. But now the devil may set the stroke, and the

awkward man who obeys the captain must be thrown over board !



At the crisis of this struggle, when no Methodist minister seemed to know what the situation was, it pleased God to send from a distant land a venerable Presbyterian minister with words of counsel and strength. "I understand it all," he said, "I saw it all in 1860, during the revival at Auchterarder. I have seen the stir as the Spirit, like a wind in the corn, swept through a whole congregation. I have experienced the opposition, even of the elders of the Church. You will stand alone, the people will rally to your support, and God will bless you."

I appeal to you, my brethren in the Wesleyan ministry. You are now free from the bustle of that heated assembly, and may have time to ponder what you have done. Was I not defending *your* interests by demanding a fair hearing in an open court? Do you wish to lay down the principle that secret committees have the right to receive accusations against *you*, of which you are entitled to receive no information, and that your case is to be judged and determined without your having notice or hearing? I am not disloyal to you. I am your best friend because I determine to resist such procedure. To those of you who have lightly settled the question by circulating falsehoods such as that I am not *compos mentis*, and that I suffered from sunstroke in India, I suggest that if *that* misfortune had happened, there were the more need of care and deliberation over the sufferer. Brother Gilbertson, a local preacher in Sunderland answering this calumny, exclaimed, "Sunstroke, yes, he has had a stroke of the sun of righteousness!" What has become of the brotherhood, once so genuine and true, amongst the Methodist preachers?

The London Daily News, in some remarks upon this Leith case, said, "it does lead us to suspect that at present the official hand lies very heavily upon individual Wesleyan

Methodists." *The Church Times* only the other day accused Wesleyanism of governing by "conclaves in camera, and by a system of espionage." Other cases are not without warning. I will refer again to that of the Rev. John Findlater, who has not only raised a conscientious difficulty he feels against taking State-aid for his support as a Wesleyan Minister, but further protests against the employment of Government travelling allowances for other purposes than those the rules allow. Denominationalism, as it is now managed from behind the scenes, is becoming a real danger to integrity. We are exhorted to be loyal to our brethren. But to which section of them? Are we to hold with that great company who follow John Wesley as he followed Christ, or are we to hold with those who are now avowedly rejecting his teaching, and breaking his rules? Brethren, we did not cause the separation. Call those separatists who have departed from the faith, and yet wish to hold the buildings and the emoluments; and you will put the blame on the right shoulders.

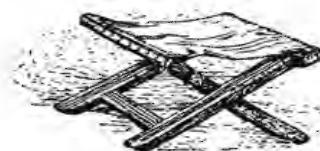
Do you not see a great danger looming ahead in the constant strengthening of the bureaucracy behind the Conference? When you have got your huge pile of buildings erected at the cost of a quarter of a million, or more, at Westminster, and everything is managed from that centre, is there not a grave risk of the repression of conscience and individuality? Are you quite clear that the Methodist oligarchs—supreme masters of every minister, from Shetland to the Scilly Islands or on to Dondra Head—when once entrenched alongside the Houses of Parliament, will be free from all danger of political entanglements? As we see plain signs that the worldly interests of the denomination are in danger of being preferred to truth and righteousness, we take a determined stand against the debased connexionalism of the day. It is the first duty of those who love holiness to withstand corruption.

I trust I have made it plain that the question at issue between me and the "circumtabular oligarchy" who manage the Conference and the Denomination was neither personal nor local; though of course personal and local questions would naturally group themselves round the main issue. There was a contest in Leith conducted perhaps with as much good temper on both sides as earthly conditions will allow. The innermost gist of the question was, whether the genuine or the decadent Methodism should hold sway. The outstanding point to be decided was whether I should remain

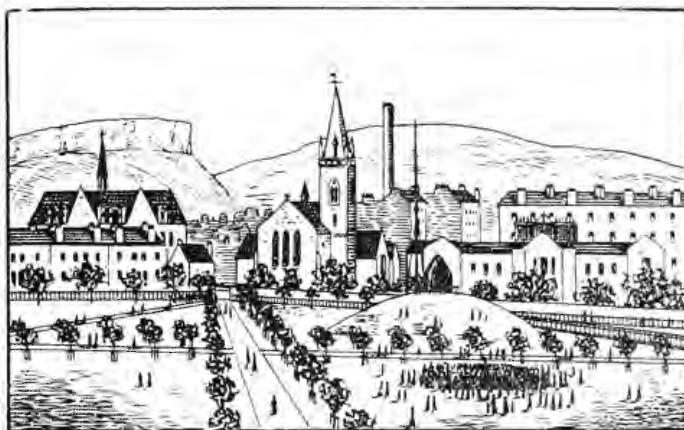
in Leith or be removed. The March Quarterly Meeting had by a small majority decided that I should go. The June Quarterly Meeting by another small majority reversed the decision, and invited me to stay. This invitation I accepted, and I informed the Chairman of the District that I accepted the invitation, decided to remain, and requested to be consulted in any proposed alteration. I was never consulted by any one to this day.

Why did I not submit to the Managers of the Denomination, and quietly retire to the place which they might appoint me? I answer, because they determined to remove me by unlawful and underhand methods. I now hereby demand of them at whose initiative, on what information, and in what conclave they decided to settle the Leith difficulty by removing me? I further ask the Wesleyan Conference why they refused a hearing to the Leith case. I stand my ground in Leith because the Leith case has had no fair and open hearing in any authorised Church court. The people who are with me are equally ready to give an account of all that has occurred. Whatever be our sins, we are here in the midst of all witnesses to answer for them. One of the stewards has just stated publicly that "they did not follow Mr Macdonald blindfold. They had their convictions, formed before he ever appeared in Leith," and they say *they* took the initiative by giving me a call to remain.

If Methodist ministers have not the rights of presbyters, let us know who are the prelates that rule: if they have those rights, let us maintain them, with the saintly Rutherford, and say: "Lex Rex." When "*Ipse Dixit*" begins to lord it over God's heritage with "*ex cathedra*" pronouncements, there is danger ahead. The *fiat* of the CHAIR may provoke a retort from the STOOL.



JENNY GEDDES' STOOL.



FIRST ASSEMBLY OF THE CHURCH ON LEITH LINKS.

A Fresh Start.

1901.



THE Conference closed on August the 7th. On Friday, the 9th, one of the circuit stewards and ten leaders met and reconstituted *The Leith Methodist Church*, inviting me to be their minister. The following were the leaders:—

John Bowden.	John A. Fraser.	R. J. Guthrie.
E. T. Beruldsen.	Laurence Brown.	Wm. Fraser.
Laurence Goudie.	Robert Goudie.	Miss J. Goudie.
Mrs Macdonald.	Miss K. Haywood.	

Our first service was announced for Leith Links on Sunday the 11th. On the Friday night we did not know where else to fix our place of worship, but between that time and Sabbath morning two of the leaders had found a suitable "upper room" in Smith's Hall, Duke Street. Accordingly the congregation assembled first on the Links, where a short service was held in front of the Giant's Brae, one of the mounds thrown up by the English army in the siege of Leith 1560. We then adjourned to the Hall, where we have since been very comfortably accommodated. The eleven classes found a kindly welcome in the homes of

our people. Laurence Brown was our precentor. William Haining volunteered to act as church officer.

The following was the text on the first Quarterly Ticket :—



We restored the rule that admission to Communions and Love-Feasts should be by presentation of the tickets.

For some in England who desired to join with us in Fellowship, and effort for Reformation, the same ticket was printed with the heading **METHODIST SOCIETY** instead of **Methodist Church**.

Sacraments in Scotland are generally observed with much reverence and devotion. The Tables should be fenced against those who live in sin. Careful preparation of heart befits those who would communicate. To the Scottish Reformers, Sacraments were more than “naked and bair signes?” The following old Methodist Sacramental Hymn shows the same feeling.

Hymn on the Sacrament.

1 Ah ! tell us no more,
The Spirit and power,
Of Jesus our God,
Is not to be found in this life-giving food.

2 Did Jesus ordain
His supper in vain ?
And furnish a feast
For none but his earliest servants to taste ?

3 Nay, but this is His will,
We know it, and feel
That we should partake
The banquet for all He so freely did make.

4 'Tis God, we believe,
Who cannot deceive :
The witness of God
Is present, and speaks in the mystical blood.

5 Receiving the bread,
On Jesus we feed :
It doth not appear
His manner of working : but Jesus is here.

6 O, that all men would haste
To this spiritual feast :
At Jesus' word,
Do this, and be fed with the love of their Lord.

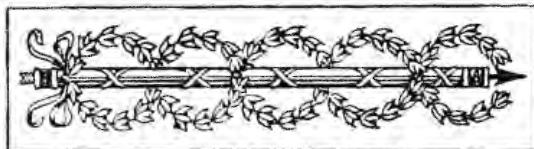
7 True light of mankind
Shine into their mind,
And clearly reveal
Thy perfect and good and acceptable will.

8 Bring near the glad day,
When all shall obey
Thy dying request,
And eat of Thy supper and lean on Thy breast.

9 To all men impart
One way and one heart ;
Thy people be shown
All righteous, and spotless, and perfect in one.

10 Then, then let us see
Thy glory, and be
Caught up in the air,
This heavenly supper in heaven to share.

WESLEY



A Manifesto.

The following appeared in the September number of *The Leith Methodist*, our Church paper:—

BY a sudden and unexpected turn of affairs a community of 250 or 300 people, with their minister at their head, find themselves outside the denominational and official arrangements of the Church to which they belong. They are Methodists still, as they have always been. No difference of doctrine or of discipline, or Church government, has severed them from their brethren. Indeed, the difficulty has arisen exactly because they insist on taking the rules and the teaching of the Church in precisely the same sense as their founder, John Wesley, intended, and as the whole Church in more primitive times always accepted them. A silent divergence from the original religion of the Methodists has been making steady progress for many years. Occurrences have brought a small band of those who have maintained the old faith face to face with those who represent the new evolution. It is discovered that both parties, nominally bound to the same allegiance, are in reality at opposite poles with regard to the policy to be pursued. Hence the present deadlock. Happily there has been exceedingly little of bitterness imported into this controversy. Minor incidents will, of course, always attract the attention of some minds. But most concerned realise that the question is not local, though it may have arisen in one particular locality; nor personal, because certain persons have happened to raise it. The two currents of tendency, long held within one channel, as they gather force, were bound, sooner or later, to break the earthly barriers, by which the ecclesiastical politicians, in order to swell the volume of denominational influence, sought to confine them. As a matter of fact, a large number of individuals have silently left the Church of their Fathers for many years past, one by one, on account of the growing worldliness in the sanctuaries, and the failure of spiritual leaders to lead the advance to which they were appointed. But it is uncertain whether a congregation, with a minister at their head, has as yet, in the British Methodist Church, found itself thrown out for those reasons. Hence the present movement is not without significance.

It is too early to say what the effect of this protest will be, either on the one party or the other. It is certain that a very large number of earnest Methodists all over the country hold exactly the same convictions as the small body in Leith. Their attention has been attracted to the movement, and questions are being asked which will take time and thought to answer. On the other hand, it is certain that a very

*The number may have been a little overestimated. At the end of a year the actual figures are:—Members, 150; On Trial, 10; on Sunday School Roll, 102; besides regular attendants at Divine Worship not Members, who are not reckoned.

powerful party, now dominant in Synods and Conferences, are determined to make the old rules a dead letter. Between these two extremes a great body of the people lie passive, not having as yet taken any deep view of the questions at issue.

We are in no haste to define minor positions. We hope that there will be a careful and amicable consideration, from both standpoints, of the questions at issue. We would not widen the breach which has been so suddenly and unexpectedly revealed. We regret that the Conference was so pressed by business that the whole matter could not receive proper attention. This, however, may be remedied. Of course, we should expect that a place might be found in Wesley's buildings, possessions, and organisation, for those who hold strictly to Wesley's views. Less than this we could not demand; in fact, it is a question whether it would be just to be thus moderate in our requests. But we do not attach supreme importance to funds, fabrics, and ecclesiastical organisation. What we know to be our duty is, to go straight forward in the path which the faithful Methodists have pursued from the beginning. We are anxious that the genuine, original type of Methodism should be preserved. And might not many errant and divergent Methodists, with great advantage, revert to type?



ALICE?



Sanctification is by Faith.

*(A Sermon preached at the Opening Services of
the Leith Methodist Church, from the
"Leith Burghs Pilot").*



Commission which Jesus Christ gave to the Apostle Paul, in sending him forth upon his apostolic career amongst the Gentiles, ran thus:—

“To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me.”—Acts xxvi., 18.

After the first great work of forgiveness and regeneration, there is a second crisis or epoch in the soul's history, a work of sanctification, expressed in the words, the “inheritance among them that are sanctified by faith in Me.” Sanctification is by faith in Jesus Christ. Let us hold that clearly in our minds, because much depends upon it. Many believe in justification by faith, but believe in sanctification by works; and in that a very vital mistake is made. Having received the new life, they think it is by their own works they will gradually attain to sanctification. But here we learn that sanctification is by faith. Look at Acts xv. 8—“And God, who knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, *purifying their hearts by faith.*” Sanctification is the cleansing of the heart, *through faith*, not through works, prayers, long struggles, but **THROUGH FAITH**. In Romans v. we read—“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also *we have access by faith* into this grace wherein we stand, and rejoice in hope of the glory of God.” Here faith is represented as a door, and through that door we can have access into that grace in which we should stand. Hebrews iv. 3, speaks in the same manner—“For we *which have believed* do enter into rest.” The same thing was set forth by our Lord when he performed the miracle on the two blind men, and the miracle on the woman with the issue of blood. We therefore gather that

SANCTIFICATION IS BY FAITH.

That is a good old Scottish doctrine, and although it has not been developed as it should have been, yet it was understood at

the time of the Reformation. Robert Blair, one of the founders of the Presbyterian Church in Ireland, has his experience thus quoted in the "Scots Worthies":—"I perceive that many who make a right use of faith in order to attain to the knowledge of their justification make no direct use of it in order to sanctification. And that the living of the just by faith reacheth farther than I formerly conceived, and that the heart is purified by faith." There Robert Blair spoke exactly as John Wesley spoke. Now for about a hundred years the Methodist Church has been growing more and more silent upon that subject. But God is raising up men once more to ring out over the land the good old saving doctrine which was known in Scotland before there was any Methodist Church at all, that sanctification, as well as justification, is simply by faith in Jesus Christ.

AN OBSTRUCTION IN THE SOUL'S GROWTH.

Robert Blair went on to say, what many Christians could say, that he had looked for sanctification in a general kind of way. What a great delusion that was! How can we find anything if we look in a mere general, vague way? He said—"I had not learned to make use of faith as a mean and instrument to draw holiness out of Christ, though it may be I had both heard and spoken that by way of a transient notion. I saw it was no wonder this occasioned an obstruction in the progress of holiness, and I perceived that making use of Christ for sanctification without directly employing faith to extract the same out of Him was like one seeking water out of a deep well without a long cord to let down the bucket and draw it up again. I had come to the House of Mercy but had not found the right door, but by this discovery I found a patent (open) door at which to go in and receive provision and furniture from Christ Jesus." That was good old Scottish testimony, and it agreed exactly with the testimony of God's Word, that it was by faith that we drew sanctification out of Jesus Christ.

ANOTHER EXAMPLE.

We may now take an example out of the diary of a Methodist in Yorkshire, whose story has been lately exhumed from the private journals, where it lay for many years, by one of the ministers of Glasgow, Dr. Elder Cumming, who has thought fit to insert the life of an obscure country Methodist amongst the lives of such saints as St. Augustine, and Thomas à Kempis, in his book, "*Holy Men of God*." We may quote one extract:—"May 28th, 1833. The Lord has been hallowing my heart in order to His full possession; and blessed be His Holy Name this night while at prayer in the class He gave me ability to cast all remains of the carnal mind on His atoning blood. I felt clearly that the Lord had full possession, and with my mouth was able to make confession unto salvation." This transaction of the soul with God was the beginning and explanation of a long life of saintliness, well known and read by all men in the practical out-working of his daily affairs. Such experiences of God's power to cleanse the soul of all inward evil by an instantaneous work of grace through faith might be cited from many quarters, and are numerous to-day. Let us not wait therefore for death-bed deliverance, nor look to time for sanctification, but claim by faith the complete removal of all unholy tempers through the blood of Jesus Christ, now.

The Burning Bush.

“**G**OD wants to be to each of us the very fire that was in the Bush, the fire which is its own fuel, which feeds upon itself and never burns out—the life of God. You ask what will feed the life of God in you? Why, God Himself; God is the life of God. You need not bring your sticks of wood to keep up that life. The Bush burned and was not consumed. Let it burn you up; let it burn up your selfishness, burn the evil passions out of you, cause you to suffer, but also to rejoice. It is a burning fire, a consuming fire, a purifying fire, a fire of love, a fire of joy. The fire that Christ came to kindle in this world, the fire of which He said, “I will baptise you with the Holy Ghost and with fire.””

THEODORE MONOD.



The Burning Bush.



IN February 1902 the little monthly paper we published was enlarged, and appeared as *The Burning Bush*. The time-honoured sign of the Scottish Church is the burning bush. Like the tree cut down and sprouting again, which is the emblem of the Dutch Reformed Church, this sign refers to the preservation of the Church in persecution. This miraculous tree speaks to us of the presence of Deity and the fire of the Holy Spirit. A copy of the new paper was sent to every Wesleyan Minister in Great Britain. The following article was inserted as a protest against mis-statements of our position:—

WHO IS IT THAT RETIRES?

The Minutes of the Wesleyan Conference state that the Editor of this Paper "has voluntarily retired from our work." In answer to several enquiries, we must say *this is not the fact*. Mr Macdonald simply refused to accept any appointment to act under the direction of the Conference until he could learn whether the Conference directions were to be observed or not. The reason for this was that all over the country performances are now going on in our sacred buildings which are forbidden by our Rules. A specimen is given on page 8. The difficulties put in the way of a man who wishes to act according to the Rules are such that the demand was a simple necessity. A servant is entitled to clear directions before undertaking or continuing a service. In this case Mr Macdonald was not merely a servant of the Conference, he was also a member of the ruling assembly. The Conference answered this demand by cutting Mr Macdonald off, and declared that "he has ceased to be recognised as a Minister amongst us."

In this transaction was it not rather the Conference which "voluntarily retired from our work?" The Conference exists in order to see the Rules carried out; the Rules are now notoriously disobeyed. If the Conference is asked to speak out, and refuses to face its duty, *who is it that voluntarily retires from the work?* The Conference, by its reluctance to deal with the vital question of the hour, is becoming

derelict and defunct. As a matter of fact, Mr Macdonald and those with him have not retired from the work of the Methodist Church, but they are carrying it on according to the original rules. The Methodist Church existed before any Conference had appeared, and it may exist even if Conference disappears. Conferences, Assemblies, and Councils may lapse, and many times have lapsed, but the Church as a whole will not fail, and when our Church as a whole comes to speak its mind on this question, the action of Conference in tolerating worldliness may or may not be supported by the majority, but *the true Church will never decide in favour of the world.*

In order to make it plain to all the ministers of the Church that it was high time someone made a protest on behalf of our own doctrine, the first number of *The Burning Bush* called their attention to the fact that even the leading journals of Methodism were, if not in ignorance, at least in opposition to the truth. The following was one of the articles in that issue :—

“Open Apostasy.”

The Methodist Times has at length come out plainly in opposition to Methodist doctrine. John Wesley's teaching is denied, not on some minor matter, but on that truth which he declared to be the grand depositum committed to his people, the doctrine which God appeared to have raised them up specially to propagate. “Christian Perfection,” says *The Methodist Times*, “is no more than regeneration. It is by regeneration that we enter into the experience of Christian Perfection.”

This is the doctrine of Zinzendorf, which was one of the chief causes which led Wesley to separate from the Moravians. Dr Wauer says, “Zinzendorf asserted that justification and sanctification, or the new birth, are one and the same thing. But Wesley had made the experience that sanctification was a gradual process, beginning with justification. . . . Zinzendorf and the Brethren held that Wesley's views on the subject smacked too much of self-righteousness and “opus operatum” (salvation by works). It was on account of this that they did not allow Wesley to sit down with them at the Lord's Table.” This witness from the side of the Moravians may be confirmed by Wesley's report of the crucial conversation he had with the Count in Gray's Inn Walks, on September 3, 1741. Said Wesley, “Does not the believer, while he grows in love, grow also equally in holiness?” Zinzendorf replied, “By no means; in the moment when he is justified, he if sanctified completely.”

We do not say that the Moravians and the writer in *The Methodist Times* have reached this conclusion by precisely the same road. Our point is, both have taken up the same position. Now, if Wesley felt that the difference between that doctrine and his own was so vital that it justified and compelled separation, what conclusion will his genuine followers reach to-day?

Much depends upon the significance to be attached to the utterances in *The Methodist Times*. They occupy a prominent place in its columns, without any note from the editor pointing out their aberration from the Methodist standards of doctrine. None of our Professors of Theology, or other ministerial guardians of our orthodoxy, appear to have deemed it fitting to inform the people as to what Wesley really did teach on the subject. The significance of these articles lies in the silence with which they have been received. Either the question does not rouse the rank and file of the ministry to any interest, or the interest aroused is in the direction of acquiescence.

Quiet observers have expected some such pronouncement as that of these articles. This doctrine has had nearly two generations of comparative neglect in the ruling circles of the Church, and it has been abundantly plain for some time that neglect was turning into antipathy. The dislike and opposition to Methodist doctrine amongst many leading Methodists, expressed in many private or official ways, has for some time been displaying itself in a more open manner from our pulpits or theological chairs. It was quite plain that such casual utterances indicated the growth of another theology or philosophy of Christian Perfection. We have expected that some reasoned and formulated doctrine in opposition to that which we have received would ere long be forthcoming. The articles in *The Methodist Times* commence with a note that seems to indicate this design. "The great desideratum of Methodist Theology at the present time is a philosophy of Christian Perfection." "There is danger that its influence should decline unless something more can be done than has yet been done to give it scientific statement. This, it is stated, John Wesley never gave it. "We search his treatise on Christian Perfection in vain for a clear and connected treatment of the subject." We are therefore led to expect a scientific statement, clear and connected, a "concrete and harmonious system of thought," which shall supply the deficiencies of Wesley and his successors; in short, a Philosophy and Theology of Christian Perfection. We shall hereafter examine this Philosophy as time and space allow. Meanwhile take the sum of all in a word. "Regeneration and Christian Perfection become practically synonymous, for it is by regeneration we enter into the experience of Christian Perfection." Now, we well know Wesley believed that Christian Perfection was a state beyond and above that of those newly regenerate. It follows that this philosophy which comes forward with so much flourish of trumpets to rescue, maintain, and extend Wesley's doctrine, ends by taking it away altogether.

The refusal of the last Conference to consider notorious denials of Wesley's doctrine by Wesleyan Professors of Theology causes a deeper significance to be attached to these pronouncements in *The Methodist Times*. Though they have the appearance of mere essays, do not the time and the manner of their flotation give them the appearance of trial balloons? At any rate the time is gone by for Methodist ministers to pacify both parties and repeat by rote that "we all believe and preach our doctrines." Under all this plausible talk the plain fact begins to emerge. The men who stand for the defence of the Methodist doctrine are being driven out of the Methodist Church. And Methodist papers and pulpits are gradually becoming open advocates of apostasy.

Both *The Methodist Recorder* and *The Methodist Times* were now roused to reconsider the question. The following account of the discussion was printed.



IS THERE A SECOND BLESSING AFTER REGENERATION?

—:0:—

AT the beginning of 1902 a considerable amount of opposition to Wesley's doctrine of a distinct "*second work*" of the Holy Spirit in the believer's experience had obtained currency amongst Methodists. Passages in the writings of some of the prominent professors of the church betrayed considerable uncertainty as to that doctrine. Preachers re-echoed the words of Mr Campbell Morgan in *The Spirit of God*. "It is to be feared that many, in emphasizing what is spoken of as the second blessing—an idea and an expression to be nowhere found in Scripture—insult and degrade the blessing of regeneration." Mr Morgan's contention was that Pentecost "was the initial blessing, the blessing of regeneration." Two articles appeared in *The Methodist Times*, by "A Junior Minister," maintaining the same teaching. The idea of any higher life for Christians than "the normal" was discredited—the normal life, that is, which begins at regeneration. "Regeneration and Christian perfection," said the writer, "become practically synonymous, for it is by regeneration we enter into the experience of Christian perfection."

The Burning Bush pointed out that this is the doctrine

of Zinzendorf, which was one of the chief causes which led Wesley to separate from the Moravians. Dr Wauer says, "Zinzendorf asserted that justification and sanctification, or the new birth, are one and the same thing." Bramwell correctly foretold that this error would prove a great snare to the Methodists. A degree of sanctification is certainly imparted in regeneration, but Wesley taught that after regeneration the believer grows in love and holiness, and that there is a distinct "second work" or "second change" to be wrought in his soul which he must seek, and by which he is to be entirely sanctified, and cleansed from inbred sin.

The protest of *The Burning Bush* seems not to have been unnoticed. *The Methodist Recorder* on March 6th had a leading article headed, "Do not throw away the child!" The child was Wesley's doctrine of Christian perfection, which has been hidden like Moses in the ark of bulrushes. *The Methodist Times* on February 27th gave a still clearer account of the true doctrine, from which we quote a few extracts:—

What do so many of our Methodist teachers and people mean when they speak of "the Second Blessing?" The expression is open to misconception, but it is justified both by the prose of JOHN WESLEY and by the poetry of CHARLES WESLEY. It emphasizes the most important and characteristic feature of Methodist experience. It draws unmistakable attention to the truth which JOHN WESLEY believed it is our special vocation to preach. As WESLEY says, it is the usual experience of converted men, that soon after they are conscious of salvation in CHRIST two roads open before them—an "upper" and a "lower" road, the road of whole-hearted, absolute, unconditional self-surrender to CHRIST, and the road of more or less conventional and commonplace Christianity. It is useless to say to any experienced Christian that regeneration or sanctification

(to use the old Methodist distinction) is the same thing as entire sanctification. He knows from the experience of his own heart that these two things are not the same. Entire sanctification may be implicit in the New Birth and dependent upon it, but it is not explicit or definitely realised. Most of us at the time of our regeneration are so pre-occupied with a desire to be delivered from the punishment and the power of sin that we do not at once realise what is involved in the Christian life, what is meant by a really Christian, that is to say, a Christlike life. All that dawns upon us later. There is clearly room and need for a "second blessing" as the result of a deliberate decision to "sell all" we have and to "follow" CHRIST. Millions of devout souls can testify to the reality of this fact, and this is one of those cases in which "the heart makes the theologian." Indeed, one of the chief difficulties in discussing so intensely experimental and personal a doctrine as this, is that those who have never sought and received "the second blessing" are both intellectually and morally incapable of discussing it. They are like the disciples whom ST. PAUL met at Ephesus, who "did not so much as hear whether the Holy Spirit was given." They are sincere and excellent Christians, but they are at present ignorant of facts which are spiritually discerned. A man may be even a doctor of divinity or a professor of theology without understanding this particular fact of the spiritual life.

It has always seemed to us that the distinctive note, the *differentia* of the precise Methodist doctrine, is the fact that Entire Sanctification, as we understand it, is always the result of faith, and therefore necessarily, whether consciously or not, instantaneous.

The great Methodist doctrine is to insist that, as we are justified by faith so we are to be entirely sanctified by faith. That was where the Reformation of the sixteenth century broke down. WESLEY and FLETCHER were the necessary complement of LUTHER and MELANCHTHON. LUTHER and MELANCHTHON had only just escaped from mediæval darkness. They saw clearly that we are "justified by faith," but they practically held the Romish doctrine

that we are “sanctified by works.” That was why the Reformation failed so much. Then GOD raised up the Methodists to complete the work which the Reformers began.

We greatly fear that many, even of our ministers, local preachers, and class-leaders, are in a state of mental confusion on this subject, and in a majority of cases mental confusion is a fatal obstacle to definite experience or edifying teaching.

On the same day *The Indian Witness* of Calcutta reported that there was a “drift” in American Methodism, very considerably departing from Wesley’s views in regard to the extinction of inbred sin. “The more important and influential publications of the last decade or two” and “a very large section of the pastors also—doubtless the greater part—have ceased to preach the old doctrine.” The Rev. C. B. Ward and Dr T. J. Scott of Bareilly protest manfully against this backward drift. “Let us get into the right drift,” says Dr Scott, “the Biblical drift towards sweetness and light, as the ‘old man with his deeds’ is ‘put off’ in the deliverance from the body of this death.”

What becomes of the Reformation if the doctrine of justification by faith is given up? And what will become of Methodism if the doctrine of sanctification by faith disappears?

“The salt may lose its seasoning power
And never, never find it more.”



A LINTEL OF THE FIRST EPISCOPAL CHURCH IN LEITH.

Doors Closed and Doors Opened.

ADOOR was set open before us by the decision of the Newcastle Conference. We were put out: yet we were not put out at all. *The Methodist Times* absurdly stated that we had cut ourselves off from the Methodist Church and for that offence the Editor debarred us from "the hospitality of its columns." He forgot that the great bulk of the Methodist millions of whom he so often boasts, are like ourselves, outside the official arrangements of the English Wesleyan Conference, and yet are reckoned good Methodists when the statistical trumpets are blown. Horses are horses still, even if turned loose upon the prairie. We have slipped out of a great load of denominational harness and sectarian lumber; and we have made the discovery that it is not by these things men live. What a simple thing is true Christianity! Where there is the life of God in the soul of man, there are all things necessary to life and godliness.

The doors of officialism closed behind us, but surely new doors of opportunity were opening before us! It now behoved us to remember, in rebuilding, what the door of the Church should be. The vilest are bidden when the people are gathered to hear the law enforced and the Gospel proclaimed. But mere hearers are not members. The old lintel above would serve well for the inner door leading to

membership and fellowship with the Church. It coincides with John Wesley's condition of admission, *a desire to flee from the wrath to come, and to be saved from their sins.* The latter clause is frequently forgotten. And he insists that this desire must continue to be evidenced by its fruits. In this sense we say to applicants for Church membership :

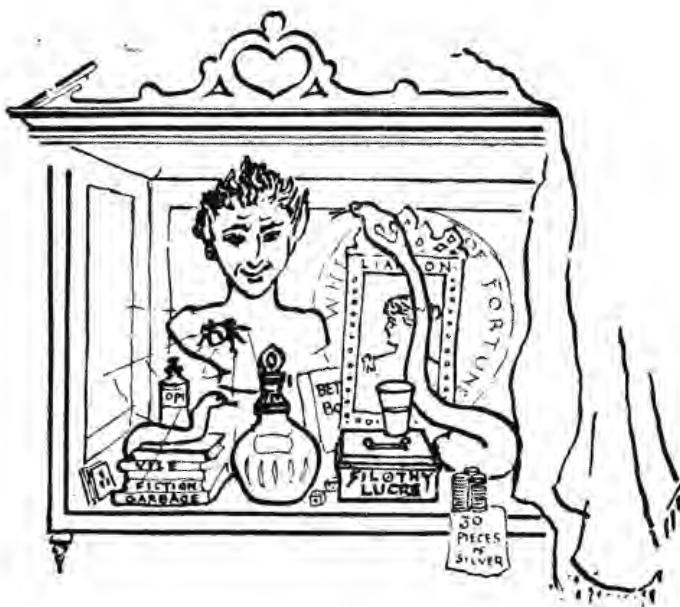
"Thay ar velcvm heir that God dois love and seir, 1901."

Christ is the Door of His Church. "He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber." Christ is the Door. By Him if any man enter in, he shall be saved, and shall go in, and go out, and shall find pasture.

"If any man is in Christ he is a new creature." By nature we are children of wrath ; and this nature must be renewed in regeneration before we can have any real place in Christ or His Church. This truth is being terribly slurred over in introducing members to the Church now-a-days. Multitudes of unregenerate souls are perishing in that most awful of all avenues to perdition, the delusion of good standing as respectable Church members. We ministers may visit such members, carry communion tickets to them, solicit money, dispense the sacraments to them, engage them to take part in Church work or Church frivolities, and yet never ask them the plain honest question "Are you born again?" O! may God give us courage to face our duty, undeterred by fear of the wealthy worldlings who often now rule the Churches, and regardless of the censures of degenerate Synods and Conferences!

If any man doubts the need of looking well to the doorway into the Church, let him peruse *The Wesley Guild Manual.* This is a book of 152 pages, representing the ripest fruit of Wesleyan deliberation on the all-important question of dealing with the young. We have searched these pages through, and can find no mention of regeneration. Pledges, devotion, consecration, mission work, music, literature, athletics, rambling societies, penny banks, science gossip, busy bees, guild gardens, farm parties, and a thousand and one other things find place in these multifarious pages ; but alas ! where is the Saviour's first, fundamental, and final stipulation, "*Ye must be born again!*" *The Wesley Guild Manual* is one of a number of "human documents" which are the product and the proof of another gospel and another theology, now, alas ! becoming dominant in the councils of John Wesley's Church.

What multitudes of Church-members, possibly once enlightened, are perishing through unlawful indulgences ! There is a secret "shelf behind the door."



It is often an open secret, yet if the unhappy victims are good financial supporters how hard to be plain and faithful with them !

Ministers frequently lament over these things, and sadly say they cannot insist on spiritual qualifications for church membership after the manner of our forefathers. Brethren, why not ? Do your duty, and if you are cast out of the synagogues for being faithful, happy will you be in the favour of your LORD.



OLD LINTEL OVER A LEITH DOOR.

The Offertories.

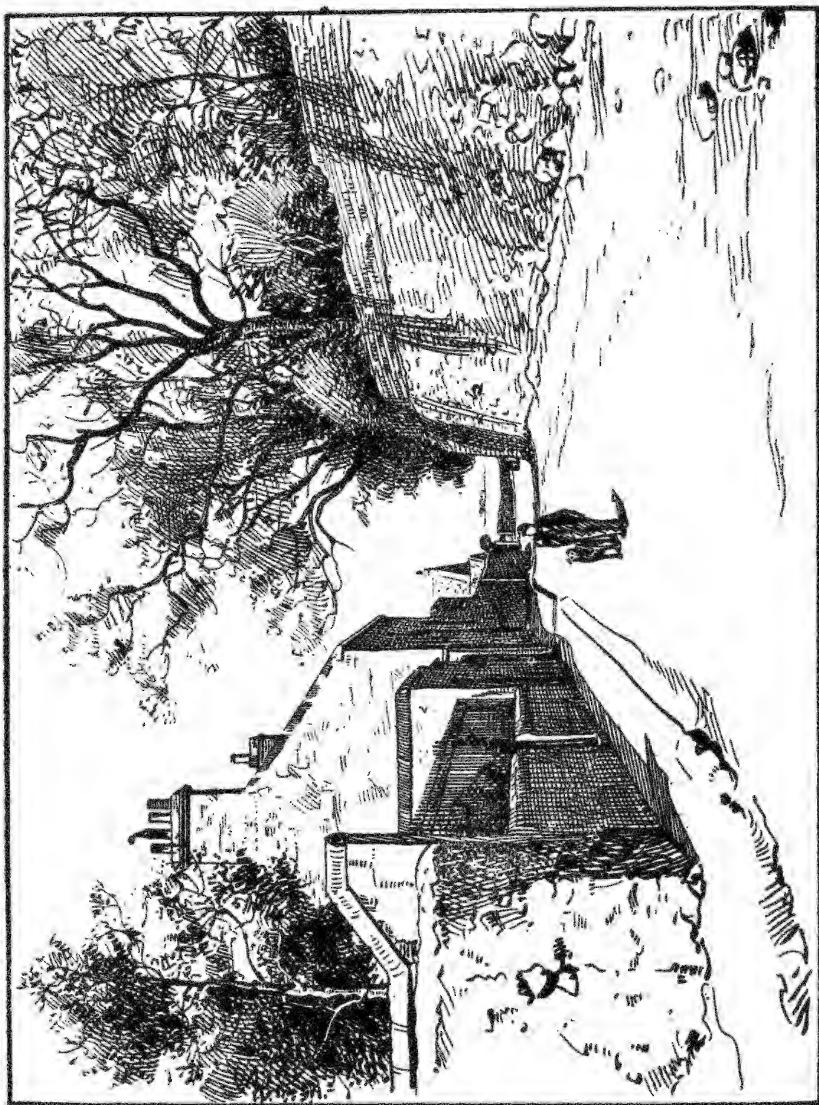
THIS reconstituting the Church, we took care to come back to the old class meeting basis. No one was asked to join. Those who did so were understood to be willing to meet in spiritual fellowship with their brethren. At the first Quarterly Meeting the number of the names of those who wished to join was found to be 120. The offertories were put, as far as possible, upon an absolutely free-will basis. The following statement was printed:—

“When any man of you offereth an oblation unto the Lord he shall offer it at the door of the tent of meeting that he may be accepted before the Lord.” Lev. i., 2, 3. “Upon the first day of the week let each one of you lay by him in store as he may prosper, that no collections be made when I come,” 1 Cor. xvi., 2.

The Offertories in the Classes and at the church door are the main source of income. There are no seat rents. No collections are made during divine worship, but the first act of worship is to present an offering to the Lord with prayer on entering His house. The money given at the church door is allocated as follows:—

I. THE RENT OF THE HALLS, which at present is £1 3s 7d. per week, will be first set aside.

II. ONE-TENTH of the remainder will be given to THE POOR. The sums given at the Sacrament of the Lord's Supper are



VIEW OFF THE RESTALRIG ROAD, LEITH.
NEAR THE WesleyAN MANSE.

by no means enough for the needs of the poor in ordinary congregations. The leaders' meeting has therefore decided to make the care of the poor a first consideration at the ordinary offertory.

III. ANOTHER TENTH will be given to MISSIONS. The work of Missions is not optional with Christians, but rests upon the direct command of our blessed Lord, "Go ye therefore and make disciples of all the nations." Matt. xxviii. 19. This work should therefore no longer be left to a subsidiary society, and to the methods of platform advocacy, but should be a first charge upon all the ordinary income of the Church. For the present, until the Church is able to send out Evangelists and Missionaries, the income under this head is devoted to publishing the truth by means of the Printing Press.

IV. A THIRD TENTH will, it is hoped by the Minister, be ere long set aside as a Bursary for a Divinity Student at the University, to provide for the future ministry of the Church.

V. THE REMAINDER of the Offertory is for the support of the MINISTER. The monies given in the CLASSES will be, as usual, for the same object.

VI. BUILDING FUND. As it will be needful for the congregation to have its own church, where provision may be made for class-meetings, band-meetings, and school, a Building Fund has been started. Contributions may be paid to the Minister.

A year has now gone by, and our theories have been put to the test. A little church of 150 members, none of whom have much of this world's substance, has maintained all necessary ordinances and benevolences without any appeals for money or worldly schemes and expedients for raising it. After announcing the allocation of the offertories as stated above, I have, I believe, never once alluded from the pulpit to the subject of money, and no collecting plate has ever been seen in the church. Our account of income and expenditure for the year will show how we fared.

When I preached to Hindus, and bid them forsake all and follow Christ, I often wondered whether I would have grace to do so myself. The day of trial came. God gave me an easy mind to go forth, leaving all, without earthly resources. My wife was fearless. She could trust our children and our future to God's care. To him be the praise, we have lacked nothing!

The first balloon-voyage made in Britain, took place in the year 1784. The aeronaut, James Tyler, finished his journey safely in the road to Restalrig. There were laws of God, which had *guaranteed his support*.



JOHN KNOX.



JOHN WESLEY.

Scottish Methodism.

METHODISM is not tied to any type of ecclesiastical growth. In England it has had, in some quarters, an Anglican, and in others a Nonconformist aspect. In America it has an Episcopal form. As it was in Leith that we were compelled to reconstitute the church, we felt it our duty and privilege to restore whatever was lacking in our Scottish principles and usages. Scotch Methodists have no intention of forfeiting any of the liberties or benefits which they have inherited from their forefathers, either in Covenanting or Reformation, or still earlier ages. To take one instance, the method of the English Conference in settling the Leith difficulty may be tolerated in a prelatical country, but it can never be accepted in a Presbyterian land. Whatever be the offences committed by a minister and those in a church who uphold him, it appears necessary to institute a fair enquiry into the case, where both sides of the question may be set forth, and all parties heard. Scottish Methodism has suffered much from the system of denominational management. Some account of this will be found in Appendix D.

FELLOWSHIP BANDS.

But leaving points of Church Government, we must face the question whether the system of Christian fellowship, so vital to Methodism, can find any place in Scotland. It is constantly

asserted that the class-meeting is an exotic which can never thrive north of the Tweed. It is noteworthy that similar objections are now raised *everywhere*. It is not our situation with regard to the Tweed, but our situation with regard to God which decides this question. It is a sad libel on the Scotch to declare that they cannot converse and pray together over the deep things of God.

Lady Maxwell wrote : “The class that meets in my house is become quite a Penuel. Deity is so present that all within each heart confesses a present God.”

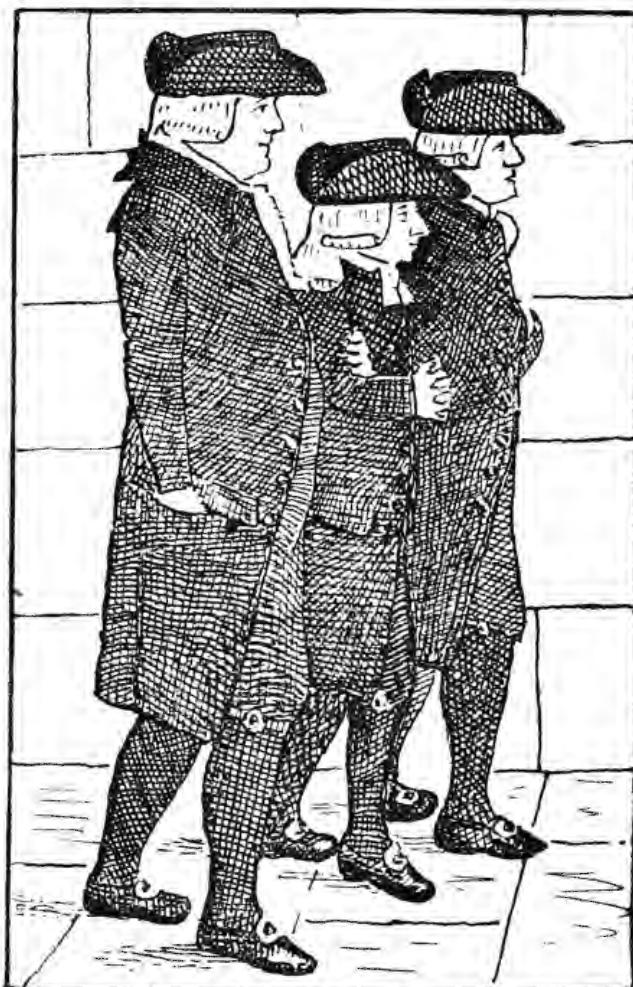
The Rev. Duncan M’Allum, who had known her nearly thirty years, when referring to these occasions, observes—“The place was wont to be filled with the presence of God, and we breathed a heavenly atmosphere. Our hearts burned within us as she talked with us. I remember not in my long pilgrimage to have enjoyed equal pleasure in the conversation of any Christian as in hers ; and I should look backward with regret, if I could not look forward with hope.”

Dr. James Hamilton of Dunbar joined the Methodists at a time when they were much despised because he “could find no people who were more in earnest for eternal life or whose affections were more fixed on things above.” Kay has preserved a memorial of Dr. Hamilton in his ‘Original Portraits,’ walking with Mr Wesley and the Rev. Joseph Cole in the year 1790. It was Wesley’s eighty-seventh year. He was returning from the Castle Hill, where he had preached a sermon. It was his last visit to Scotland.

In the diary of James Turner, the Evangelist, we read :—
“*March 12th, 1855.*—A day of God, that I and others will never forget. I met my Sabbath Class about one o’clock in my room, and as I was leading the class, I felt the power of God so rest on my soul that I could not keep from weeping. Before we got through with our experience, every soul was broken down. ‘The Lord is about to work a work amongst us,’ I said, and truly He did, for in a few minutes the power of God came down on A.M., then on my wife, and then on J.Y. and E.C. My brother George also, and C.R. Four of them fell to the floor insensible. Our dear sister, Mrs J., was afraid, and cried, ‘Lord, stay Thy hand.’ But I said, No, Lord ! we are all in Thy hand, do with us what You please. What a house. God’s power never was in such a manner in Peterhead before. They all got perfect love. Lord humble me, and take the glory.”

“On Monday, the 13th, the Lord was amongst us. After the prayer meeting was closed we held another meeting for those who were groaning for a clean heart ; four of them were

A Triumvirate of Methodist Preachers.



DR. HAMILTON, JOHN WESLEY, AND JOSEPH COLE
IN THE STREETS OF EDINBURGH.

After Kay.

enabled to lay hold of the blessing, and on Wednesday night prayer meeting other four entered into perfect love, and the power of God was so laid on them that they lay on the floor insensible for several hours."

This work of the Holy Spirit spread until multitudes were brought to God. The name of James Turner is fragrant with holy memories to thousands at this day.

We need not multiply quotations to prove that Scottish saints have enjoyed these means of grace.

The Rev. Dugald Butler, M.A., of the Tron Church, Edinburgh, shows that such religious societies have existed and exercised a most potent influence in all periods of Scottish religious life. In the middle ages they maintained the witness for Christ, the Lollards of Kyle did their best work through such societies, apart from them it is doubtful whether the Reformers could have carried the people so extensively with them. References are made to them throughout John Knox's History of the Scottish Reformation.

"Here," says Mr Butler, "are specimens of them." Of 1538, Knox writes:—"This thaire tyranny notwithstanding, the knowledge of God did wonderouslie increase within this realme, partlie by reading, partlie by brotherlye conference, which in those dangerouse dayis was used to the comfort of many."

In 1558, he writes:—"the brethrein assembled thameselfis in such sorte *in companyes*, synging psalmes, and prauising God, that the proudest of the enemis was astonied."

"At that tyme," says Knox, "we had na publict ministeris of the Worde." The young Reformed Church was served by laymen, and much of their work was done "privatlie in qwyet houssis."

In the Second Reformation, as it has been called, private society meetings abounded in the land, and an effort was made in the General Assembly to stop them. The famous Rutherford defended them, saying, "What the Scriptures do warrant, no Assembly may discharge (forbid). But private meetings for religious exercises the Scriptures do warrant (Mal. iii. 6). Then they that feared the Lord spake often to one another, etc. James v. 16. Confess your faults one to another and pray one for another : things, he observed, which could not be done in public meetings (See the account in the "Scots Worthies").

Thomas Boston, of Ettrick, who died about seven years before Wesley's first class-meeting, spoke of these "appointed private meetings of several Christians together for prayer and Christian conference." He says, "Ordinarily in parishes where

IOANNES CNOXVS.



FIRST KNOWN PORTRAIT OF KNOX (1580).

Engraved in *Icones, id est Verie Imagines, Virorum Doctrina Simul et
Pietate Illustrium*, by Theodore Beza, published at Geneva, 1580.

the gospel begins to thrive, they are set up almost as naturally as birds draw together in spring, and where the gospel work is going back they decay, owing their fall either to coldrifeness in God's matters creeping in, or to the fiery heat of division."

"The thriving or decay of religion goes hand in hand with it. Look to the times wherein religion prospered, and you will find that they who feared the Lord spoke often one to another, and as that wore away so religion decayed. Nearest the heart nearest the mouth. Where the fire is burning on the hearth, the smoke is going forth of the chimney. Where religion is lively in the heart it will appear in men's conversation."

John Wesley could not have put it better. He transferred about thirty pages of Boston's *Fourfold State* into his own work on *Original Sin*.

This is a time of coldrifeness. The columns of Methodist papers acknowledge that the class meeting is decaying and disappearing. At such a time let the holy fire be cherished the more diligently secretly among the faithful. We know that these religious societies can be planted anew in Scotland, and in any other land, where men have souls that can feel the Holy Spirit's breath. Not to huge halls and popular entertainments in religion, but to lowly households and quiet gatherings for prayer and fellowship would we look for the best hope of the Church. The spiritual influence of a people may be in inverse proportion to their numbers. As an outward and visible corporation they may perish but they may hand on the torch. Mr Butler well says, "If the John Wesley of Scottish history founded no extensive organisation on Scottish soil, the John Wesley in Scottish religion has been an influence of the deepest and most pervading kind. We know we have the sympathy of more than one of the ministers of the Church of Scotland in our aim. There are those who would like to see the old religious societies growing up again in the land. The best men care nothing for Methodism or Presbyterianism as an "*ism*" or denomination, they are willing to let forms perish if vital religion may flourish.

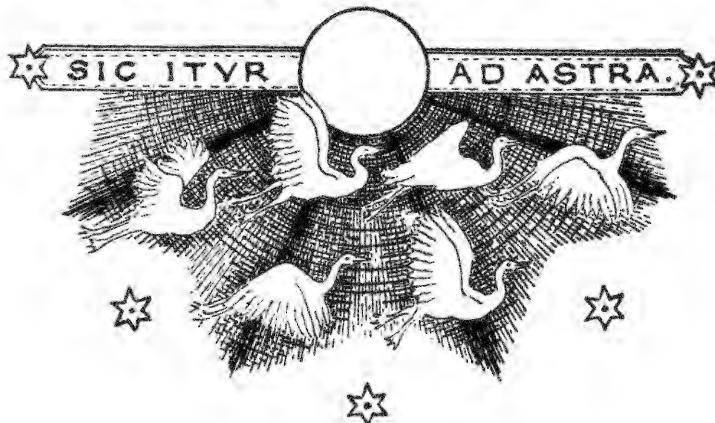
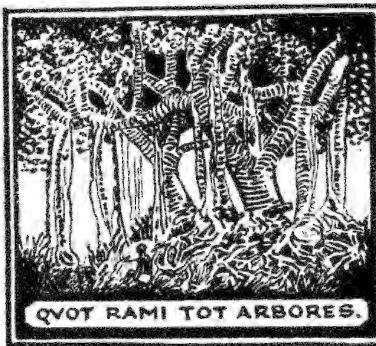
Names, and sects and parties fall,
Thou, O Christ, art all in all!

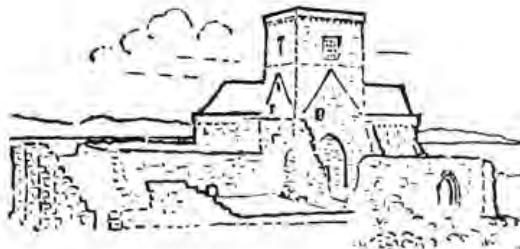
Though Europe is a Christian continent, covered with churches and cathedrals, there was a day when European Christianity was confined to the limits of one household. Despise not the work in "qwyet houssis." The Church of God grows most surely by progress in families and social circles. These little gatherings are like the branches of the banyan tree, which send

down young runners, which strike the soil, grow into pillars, and become trees in their turn. Every branch may be a tree.

Our Fellowship Meetings, Band Meetings, and Love Feasts are similar to the Exercise in the Scottish Reformed Church, to which prominence was given in the First Book of Discipline." "The Scottish Exercise was a kind of general or congregational assemblage, which was held once-a-week, with the object of bringing the members of the Church together on a social basis for mutual edification," "that the Kirk have judgment and knowledge of the graces, gifts, and utterances of every man within their body; the simple and such as have somewhat profited shall be encouraged daily to study and to improve in knowledge, and the whole Kirk shall be edified. Every man shall have liberty to utter and declare his mind."* The Church is far gone from the primitive pattern. Let the Exercise be restored.

**Wesley and Whitfield in Scotland (Buller, p. 97). The Apostolic Ministry in the Scottish Church (Story, p. 253).*





IONA CATHEDRAL NOW BEING RESTORED.

Patrick Hamilton's Doctrine.

HT remains to ask whether Wesley's undiluted, unadulterated doctrine can gain acceptance with the Scottish mind. Everyone admits that in the matter of "particular election" and "limited atonement" and "unalterable decrees" Wesley's teaching, though resisted in his own time, has at length won the day. Must his doctrine of perfect love be for ever rejected? We answer, Let it be for ever rejected if it is not God's Word; and if it is, woe be to those who reject it. What Scotsmen will ask is, Can it be proved from the Word of God? To this tribunal we shall confidently appeal. John Wesley the Englishman, will have as fair a hearing as John Calvin the Frenchman, before the bar of God's Word.

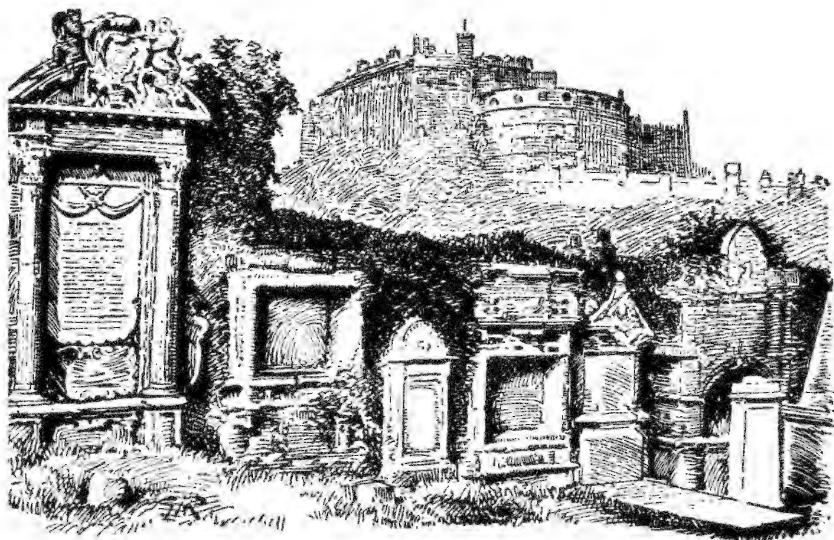
Patrick Hamilton, the Martyr, died in the flames at St. Andrews, in 1528, crying, "*Lord Jesus, receive my Spirit. How long shall darkness overwhelm this realm?*" This was five years before Calvin was converted from Roman errors to God. Let any man read Patrick Hamilton's "little pithy work" as given in John Knox's *History of the Reformation*, and say whether the first Reformation doctrine in Scotland was not identical with that taught by Wesley, and distinctly different from that of the Confession of 1560. Patrick Hamilton no sooner repeats the Ten Commandments than he sets forth "perfect love" as the only means of keeping God's law. He did not hold that opinion of the Shorter Catechism that "no mere man since the fall is able in this life perfectly to keep the Commandments of God, but doth daily break them in thought, word, and deed." He says boldly, "He that loveth God and his neighbour keepeth all the

commandments of God. Love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind." "He that hath the faith, keepeth all the commandments of God. He that keepeth one commandment, keepeth them all." "He that keepeth not all the commandments of God he keepeth none of them ; he that keepeth one of the commandments, he keepeth all."

"Good works make not a good man, nor evil works an evil man ; but a good man maketh good works, and an evil man evil works. Good fruit maketh not the tree good, nor evil fruit the tree evil ; but a good tree beareth good fruit, and an evil tree evil fruit." "A good man is good before he do good works, and an evil man is evil before he do evil works." "Make the tree good, and the fruit also. A good man is known by his works, for a good man doth good work, and an evil, evil works. Ye shall know them by their fruits."

This is plain, wholesome truth ; which Scotland has held of yore, and may hold still. Truth does not vary with nations ; what is true in Scotland is true all the world over. This old Bible religion of holy living is the deepest need of every land under the sun.

However much an alien system of government may have retarded the growth of the church, there is reason to believe that the loss of spiritual energy caused by withholding the teaching of the Wesleys on perfect love has had far more to do with the arrest of the movement. Even in Wesley's own day we find that the preachers excused themselves from an unwelcome duty by saying that the doctrine was not suited to the latitude of Edinburgh. The truth does not vary with the latitude ; and where it rouses most hostility, there it must be most needed. The type of Methodism we would fain see preserved and restored is that which shone in the lives of Carvosso, Bramwell, Hester Ann Rogers, and other saints of the earlier period. It seems to us a sad thing that such lives as those of Lady Maxwell should be allowed by Methodists to sink into oblivion even in the city where she lived and laboured so long. The writings of a sceptical and immoral novelist, such as George Eliot, are discussed in Methodist Halls, even on the Sabbath day, but the honourable lady who introduced Sunday Schools into Scotland seems to be forgotten. Her life derived its power from an exceedingly clear and complete work of the Holy Spirit in entire sanctification, and illustrates the practical effect of that doctrine we long to see revived.



GREYFRIARS' CHURCHYARD, EDINBURGH.

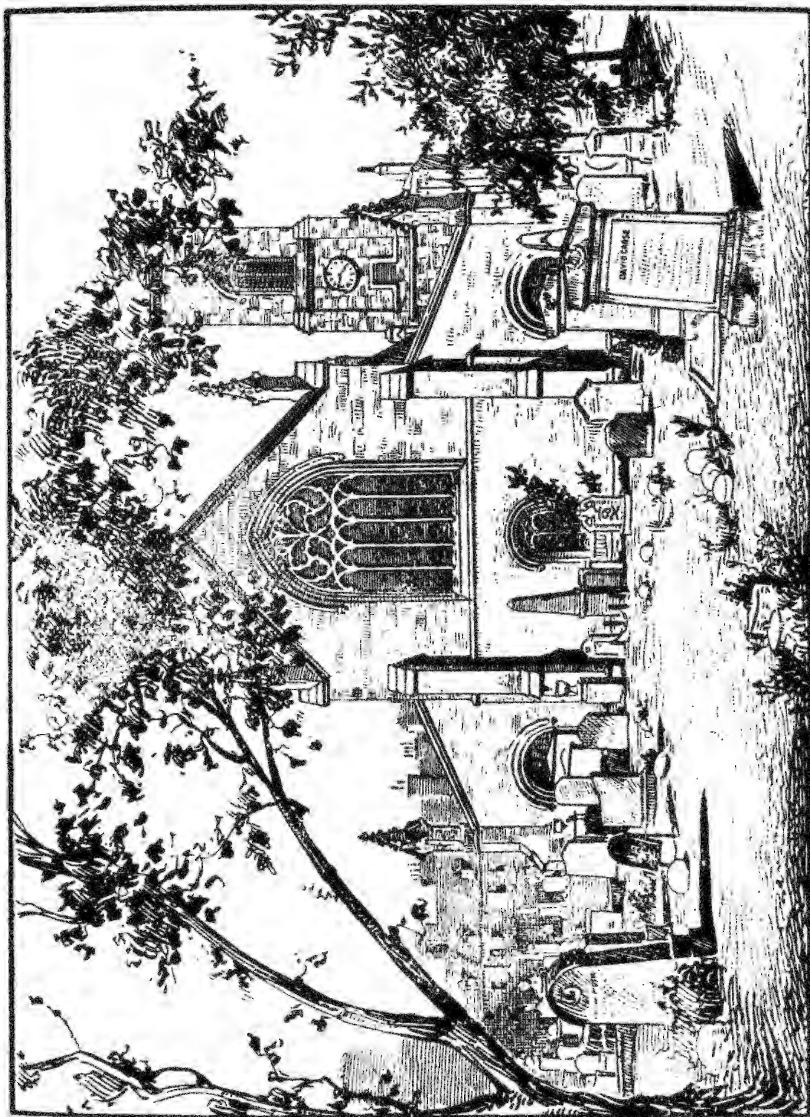
Lady Maxwell's Account of Entire Sanctification.

AMONG the martyrs, saints, and Covenanters who sleep in Greyfriars' Churchyard lies the dust of one of the noblest saints of the Methodist Church, whose memory is worthy of being handed down to remote posterity in our Scottish churches. Lady Maxwell's deep experience in the things of God is cited in books written on the mystery of the Holy Trinity, and has thus been carried round the world. But her life is now seldom seen, and one might wish it were again printed for the edification of Christian believers. Lady Maxwell was brought to God through deep afflictions, under the teaching of earnest ministers of the Established Church of Scotland, and through the guidance of John Wesley. She joined the Methodist Society in 1764, and remained in communion with the Church of Scotland, continuing as a pattern of

godliness and patron of every good work, till her death in 1810. Wesley wrote thus to her when she began to meet in fellowship with his people :—

“ It gives me pleasure, indeed, to hear that God has given you resolution to join the Society. Undoubtedly you will suffer reproach on the account, but it is the reproach of Christ. And you shall have large amends when the Spirit of glory and of God shall rest upon you. Yet, I foresee a danger. At first you will be inclined to think that *all* the members of the Society are in earnest. And when you find that *some* are otherwise (which will always be the case in so large a body of people), then prejudice may easily steal in, and exceedingly weaken your soul. O, beware of this rock of offence. When you *see* anything amiss (upon hearsay, you will not readily receive it), remember our Lord's words, ‘ What is that to thee? Follow thou *Me*.’ And I entreat you, do not regard the half Methodists (if we must use the name). Do not mind them who endeavour to hold Christ in one hand and the world in the other. I want *you* to be all a Christian, such a Christian as the Marquis de Renty or Gregory Lopez was! Such a one as that saint of God, Jane Cooper! All sweetness, all gentleness, all love !”

This desire of Wesley's was abundantly satisfied. But at the time he wrote, Lady Maxwell did not realise that Christ had bought her pardon on the Cross. Wesley wrote letter after letter to encourage her to believe. The sermons of the Rev. Messrs Webster, Erskine, Plenderleith, Walker, and Johnston, who were at that time godly and able ministers of the Church of Scotland, followed one another in quick succession, in the year 1786, to bring her to assurance that she was born anew. While Mr Plenderleith, who was an honoured friend of Wesley's, was preaching and describing a true faith, says Lady Maxwell, “ the Lord, in great condescension, gave me His Spirit to witness with mine, that He had bestowed upon me that precious gift. I felt it clear, full, and satisfactory, far beyond all human evidence.” The next Thursday, at Leith, on the Fast Day, she was still more confirmed, whilst Mr Walker was preaching from Heb. xiii. 9, “ It is a good thing that the heart be established with grace.” The Sabbath came with its sacred communion, and on the Monday following, after the service of thanksgiving, she sang the praises of God in the first of



SOUTH LEIGH PARISH CHURCHYARD.

Wesley's hymns for Believers Rejoicing, then a comparatively new song in our language.

“Now, I have found the ground wherein
Sure, my soul's anchor may remain,
The wounds of Jesus for my sin,
Before the world's foundation slain;
Whose mercy shall unshaken stay,
When heaven and earth are fled away.”

Lady Maxwell grew in grace steadily, but it was nineteen years after her justification by faith that she entered upon the second great blessing bought for believers by the blood of Christ. At least, it was so long ere she could bear a clear and bold testimony that the blood of Christ had indeed cleansed her from all sin. This great work of the Spirit was at that time much more preached and studied and exemplified amongst the followers of Wesley than is now the case. The Rev Alex. Mather was a minister whom God greatly used in establishing her faith, and she begged him to write on the theme that others might be led into the experience. Lady Maxwell was a thorough Methodist in the belief that it is God's purpose that sin should be eradicated from the soul of the believer in Christ. This will appear in the following extract from a letter of her's to Miss Ritchie.

“Coates, July 25, 1787.

“Having hinted in former letters that the Lord did not witness by His Spirit to the work of sanctification which He had wrought in my soul, His goodness constrains me to say this is no longer the case. He shines now with meridian brightness upon His own work. There, in His light, I see light, and feel *full* liberty to testify that the bitter root is destroyed. How shall I sufficiently praise Him who hath dealt thus graciously with me. . . I am now brought into the wealthy place; kept in the immediate presence of Jehovah; privileged to see the King in His beauty, with the land that is far off; enjoying the continual abode of His Spirit, surrounded by the peaceful presence of Father, Son, and Holy Ghost; and have, in a small measure, the depths of the God-head made known to me.”

Many earnest Christians are alarmed at the bare mention of the eradication of inbred sin. The Rev. F. B. Meyer has written a tract, which has been published by hundreds of thousands, entitled “NOT ERADICATION.” He says it is not a Bible term, and that much harm is done by the use

of such unscriptural expressions. But in this he is quite wrong. The word *ἐκριζόω to root up, eradicate*, occurs four times in the New Testament (Matt. xiii., 29; xv., 13; Luke xvii., 6; Jude 12).

We read that the love of money is a root of all kinds of evil (1 Tim. vi., 10). Can it be wrong to pray and believe that God will root it entirely out of the soul? Is it not absurd to believe that He desires the smallest remains of greed or any other evil principle to remain in a believer's soul? Experienced Christians are told to follow after peace with all men, and that sanctification without which no man shall see the Lord, looking carefully lest there be any man that falleth short of the grace of God, lest any root of bitterness springing up trouble them, and thereby the many be defiled—Heb. xii., 14. These words plainly show that 'the many' in a Christian church should be undefiled, that is pure from sin. We ought to have to look diligently amongst them to find those who fall short of this sanctifying grace. But there would be no sense in asking us to look carefully for roots of bitterness, if God intended them to remain till death in every believer's heart. One does not need to look carefully in a jungle for thorns.

"Every plant which my Heavenly Father planted not," said Our Lord, "shall be rooted up," Matt. xv., 13. Cares, deceits, and lusts are thorns, He tells us, which choke the Word—Mark iv. 19. How long does God desire that cares, deceits, and lusts should remain in his children's hearts! Let us be strong in faith, and cry to Him to root them up now. "If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, 'be thou rooted up, and be thou planted in the sea,' and it would have obeyed you."—Luke xvii., 6.

Still, O Lord, our faith increase ;
 Cleanse from all unrighteousness ;
 Thee the unholy cannot see—
 Make, O make us meet for Thee !
 Every vile affection kill,
 Root out every seed of ill,
 Utterly abolish sin,
 Write Thy law of love within.



Praise to the Trinity.

- 1 Praise be to the Father given ;
Christ He gave
Us to save,
Now the heirs of heaven.
- 2 Pay we equal adoration
To the Son :
He alone
Wrought out our salvation.
- 3 Glory to the eternal Spirit ;
Us He seals,
Christ reveals,
And applies his merit.
- 4 Worship, honour, thanks and blessing,
One and Three !
Give we Thee
Never, never ceasing.

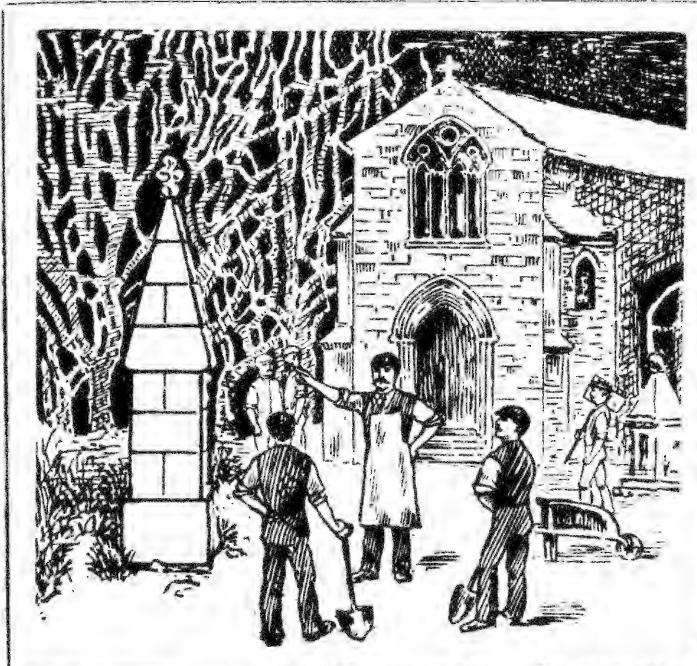


Entire Consecration.

- 1 All glory and praise
To the Ancient of Days,
Who was born and was slain
to redeem a lost race.
- 2 Salvation to God,
Who carried our load,
And purchased our lives
with the price of His blood.
- 3 And shall He not have
The lives, which He gave
Such an infinite ransom
for ever to save ?
- 4 Yes, Lord, we are Thine ;
And gladly resign
Our souls to be filled
with the fulness divine.
- 5 How, when it shall be,
We cannot foresee :
But O ! let us live,
let us die, unto Thee.

WESLEY.

DEGREES OF PERFECTION.



THE spire of one of our churches has only recently been completed. One day we noticed that the builders had set up one of the pinnacles on the ground below before carrying it to the tower above. Every stone was in its place, cut, polished, and complete. This was a speaking lesson to us that Christians must be made ready on earth for a position in heaven.

We read that Solomon's temple, "when it was in building, was built of stone made ready at the quarry: and there was neither hammer, nor axe, nor any tool of iron heard in the house, while it was in building" (1 Kings vi. 7). Modern discoveries confirm this history. Excavations were made by Captain Warren at the foundations of the Temple: no chips or fragments of stone were seen in the earth there, but abundance of these

relics of the mason's toil lie in the Royal Quarries, whence these blocks were brought. And how huge some of them are! We are proud of our Titan cranes that swing blocks of fifty to sixty tons into place. One of the blocks uncovered by Captain Warren was six feet high, seven feet wide, and twenty-six feet long, and its weight was over one hundred tons. But however huge these stones were, they were finished before they were brought to the Temple site.

No axe was heard, no ponderous hammer rung,
Like some tall palm the noiseless fabric sprung.

Perfection Expected by God.

“BE THOU PERFECT,” said God Almighty to Abram (Gen. xvii. 1). “Ye therefore shall be perfect, as your Heavenly Father is perfect,” is the word of our Blessed Lord (Matt. v. 48). “Be perfect,” says St Paul. Epaphras was always striving in his prayers for the Colossians, that they might “stand perfect and fully assured in all the will of God.” The Apostles laboured that they might “present every man perfect in Christ.” The Scripture tells us that such men exist. “Mark the perfect man, and behold the upright, for the latter end of that man is peace” (Psa. xxxvii. 37). “Noah was a righteous man, and perfect in his generations: Noah walked with God” (Gen. vi. 9). Of Job we read, “That man was perfect and upright, and one that feared God, and eschewed evil” (Job i. 1).

Can these and similar Scriptures be pondered without the conclusion that there *must* be a state of complete, thorough, whole-hearted integrity attainable by Christians on earth? Now, this cannot be *absolute* perfection, for that would put an end to further advance. *What perfection*, then, is it which God demands of us, **NOW?**

Two Epochs in Christian Development.

There are two stages in Christ's saving work—by the **first** we are hewn out of the rock of nature; by the **second** we are shaped for the heavenly temple. There are two justifications—the first, at the start, by faith **alone**; the second, at the finish, by works. St Paul, who emphasised the first, did not contradict St James

who laid **stress** on the second. As the late Duke of Argyle said, Paul and James were fighting back to back, not against one another. Paul defended the truth against the legalists, James against the Antinomians. Good **works** cannot be wrought till we have true faith, and we cannot have true faith without producing good **works**. First the lost soul is found, then the lost image restored. First life renewed, then character reformed.

Many stones were cut out of the rock in the quarries, which yet never found a place in the temple above. Many Protestants are resting in a delusion, that they will be saved "by faith alone," without **works**. Such faith is vain. We are "saved by faith alone, but not by the faith which is alone." It is a terrible thing to hear hypocrites, clinging to their indulgences, and protesting: "I the chief of sinners am, but Jesus died for me!" Our Blessed Redeemer did not die to save us while we remain in sin. "Is Christ a minister of sin!" Beware of rejecting the Spirit's call to a definite second work in entire sanctification! The Church on earth is the quarry where stones are to be made ready for the temple above. May we never resist the rough strokes of God's masons who strive to cut away our irregularities that they may "present every man perfect in Christ."

Sinless Perfection!

What! some may say, do you advocate sinless perfection? No! we neither use nor defend that term. We never met with any that do use it; and, therefore, cannot say what, precisely, it is supposed to signify. If it means that men on earth may attain a sinlessness from which they cannot fall, and a perfection beyond which there can be no advance, we heartily repudiate such doctrines.

Must we then rush to the other extreme, and advocate

Sinful Imperfection?

Would not this cut the nerves of all endeavour? What more could Satan wish than that we should be persuaded that we cannot be made perfectly whole, even by Christ Himself, but must remain in sin till the day of our

death? "If it shall once enter thy heart," said **Hermas** in the second century, "that thou canst not perfectly fulfil the commands of God, thou shalt not be able to keep them."

Is any man able perfectly to keep the Commandments of God?

The Shorter Catechism

answers this question by saying, "No mere man since the Fall is able perfectly to keep the Commandments of God, but doth daily break them in thought, word, and deed." But what proof is given for this? To the law and the testimony! If you take Cruden's *Concordance* you will find above fifty places of Scripture where God speaks of perfection in man. Now, but one of those fifty passages is cited in *The Shorter Catechism*, and that passage (James iii. 2) makes against the Catechism. 1 John i. 8 is quoted: "If we say that we have not sinned, we make Him a liar, and His word is not in us." And the tenth verse is given: "If we say that we have not sinned, we make Him a liar, and His word is not in us." And why, we ask, is the passage which comes between the two verses left out? "If we confess our sins, He is faithful and just to forgive us our sins, and to *cleanse us from all unrighteousness*." Five other passages are quoted (Eccl. vii. 20; Gal. v. 17; Gen. vi. 5, viii. 21; Rom. iii. 9). Let these be pondered carefully in connection with the many passages on perfection and other Scriptures. Is not the sum this:—All are born in sin, all have sinned, and all may sin, even the best. Yet there are men on earth forgiven, renewed, and sanctified wholly, so that though once sinners, they are now, like Zacharias and Elizabeth, righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke i. 6). This is a blessed, though a fallible and an improvable state. (See verse 20.) This is, we believe, what the Scriptures demand of us in requiring perfection. And, after all, it is no more than the world expects of Christians. For if Christians are detected in any sin, would the world allow the doctrine of *The Shorter Catechism* as an excuse? Would they say, O! no man is able in this life perfectly to keep the Commandments? Would *you*? You would

not excuse a little bad temper or a little deceit in that way. What sin would you excuse? Why, not one! So *you also* expect perfection in the Christian life. We conclude that the teaching of *The Shorter Catechism*, excellent in the main, is on this point at variance with the Word of God, and that it should be amended.

A Prepared Place for a Prepared People.

John Nelson, one of the pioneer preachers of Methodism, was, like Hugh Miller, a stone mason by trade. Whilst at work one day, three gentlemen began to speak strongly against the Scripture doctrine of perfection. Nelson made no reply. Then said one of them, "Hewing of stone is a fine art!" "Sir," said Nelson, "It was a fine art once, when there were eighty thousand men together, so skilled in the art that the stones were perfectly fitted for the places they were to have in the Temple before they were brought off the mountain; so that when they came to Jerusalem there was not one stroke to strike at them, nor the sound of a tool heard in the building. Sir, you will allow these men to be workmen that needed not to be ashamed; for their work was perfect before it came to Jerusalem." The gentleman answered, "You are right, you are right; I will never speak against holiness being perfected in this world again; for certainly that House of God at Jerusalem was a type of the house eternal in the heavens; and every stone of that must be fitted perfectly in this world for its place, or it must not be admitted into that new Jerusalem."

Blameless Men on Earth.

After the stones are cut and polished, there is a period before they are lifted to their place above. The stones of our church pinnacle were carried through the streets from the mason's yard, and they bore examination on earth for some time before they were removed on high. Surely we ought to have some irreproachable patterns of practical Christianity on earth. Before his translation, Enoch had this testimony, not that he pleased men, but "that he pleased God." No doubt that God has many such saints now, little as men's eyes may be inclined to acknowledge them.

As for God, His work is perfect. But this perfection has many degrees. Even in the career of our Blessed Lord we may see these stages. As to His priestly office, He was "perfected for evermore" (Heb. vii. 28). Though He was perfectly free from all sin, personal or hereditary, yet He, as the Captain of our salvation, was made "perfect through sufferings" (Heb. ii. 10). In respect of a work yet unaccomplished, He looked forward to another perfection, saying: "On the third day I shall be perfected" (Luke xiii. 32). Thus even the sinless One might aspire to higher and higher stages of perfection.

Absolute Perfection Unattainable even in Heaven.

We must not conclude hastily that perfection belongs only to heaven. We read of "the spirits of just men made perfect" (Heb. xii. 23). These blessed spirits are doubtless entirely holy, and they have finished their (earthly) course. But yet we read of them that they are now waiting for a higher state of perfection (when the mystical body of Christ is completed), for "apart from us they should not be made perfect" (Heb. xi. 40). A stone may be perfectly cut and polished, yet the work will not, in a higher sense, be perfect till it is fitted into place with its fellows in the completed pinnacle of the temple. The work of God, in carrying the blessed spirits of the redeemed forward, will doubtless proceed throughout eternity. If we say absolute perfection belongs only to God, therefore there can be no perfection on earth, we must remember that argument will prove that there can be no perfection attainable in heaven even to all eternity. There are, we conclude, degrees of perfection attainable by Christians both on earth and heaven.

Degrees of Perfection Attainable on Earth.

God's work is perfect, FIRST, in JUSTIFICATION. When a guilty sinner is pardoned he is justified from *all things*. The stone may be long in yielding, but there is a moment when it comes away from the hole of the pit in the quarry of nature. I am either born again or I am not. I am either saved or lost. I am either pardoned or un-

forgiven. I am justified or condemned. I cannot be both. In the nature of the thing there must be a point of transition from one state to the other ; when that point is passed, the great change has taken place, and it is a **PERFECT CHANGE**.

SECONDLY, God's work is perfect in **ENTIRE SANCTIFICATION**. The rough stone, under the mason's chisel, may be long in taking shape, but there is a point when the stone stands foursquare, upright and downright, level and true. Do not talk of absolute perfection, of verniers, and micrometer screws. These are not mason's tools. The stone is finished for its purpose, it is perfect. God, who sees the heart, desires His children to love Him with all their heart and all their soul, to keep the commandments of the Lord (Deut. x. 12). If you say **we** cannot do this on earth, what is Christianity for ? The carnal mind is enmity against God, therefore the least degree of it is enmity too. Does God really wish his children to remain in enmity to Him (but only in gradually diminishing enmity) till they die ? Would a husband be content with this kind of love in his wife ? When we are willing to submit to the operation, God will circumcise our heart to love the Lord our God with **all** our heart and with all our soul, that **we may live**.

A Definite Epoch in Christian Advance.

In the nature of the thing this is a definite work. In cleansing there must be a point where the thing is cleansed and the filth put away. If the blood of Jesus Christ can, under the conditions specified by St John, cleanse our hearts from **ALL** sin, then, say how much **sin** is left behind ?

It is a **FIRST CRISIS** in the soul when the new life of love is first implanted. It is a **SECOND CRISIS** when the old life of enmity expires.

Where this work takes place in the believer's soul there is a distinct advance observable in all points. Inward holiness is the spring of vigorous righteousness in outward affairs. True sanctification affects the **smallest affairs** of daily life. Holiness is not all raptures on the mountain : it treads the common streets, pays its debts, works hard, does justly, loves mercy, feeds the hungry,

clothes the naked, visits the prisons. It is a militia to grace. Where there is a baptism of the Spirit from on high, there will be reformations in life and practice, protests and oppositions, stir instead of death. The peace some seek amongst Christians is the peace of death, acquiescence with inconsistencies.

This is not Mere Theory.

Can we give any proof from practical modern life that this second work of the Spirit is a reality, and that it produces any higher type of Christian life. Surely we can. There is a plain difference between the stones yet under the mason's tools, and those that stand on the pinnacle by the building.

Mr Moody was a worker for God, seeing some fruit; but he tells of some plain women who prayed that he might receive the Holy Ghost. He obtained that baptism, and turned multitudes to God. Lady Maxwell obtained that great gift: she became the founder of Sabbath schools in Scotland. T. B. Smythies sought and found this blessing: he went forth and founded *The British Workman*. Canon Battersby went to the Oxford Convention an opponent of this teaching, he returned with a divine glow on his face that spoke of a new illumination, and the outcome has been seen in the Keswick Convention and the movements taking their rise there. Frank Crossley, already a regenerated man, saw and sought this further grace. It came upon him in an almost overwhelming manifestation of the joy of the Lord. He left his country home, bought the Star Music Hall amid the Manchester slums, built a pile there costing £20,000, and lived, worked, and died amongst the poor.

Now the GOD of peace that brought again from the dead our LORD JESUS, that great Shepherd of the Sheep, through the blood of the Everlasting Covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through JESUS CHRIST. to whom be glory for ever and ever. AMEN.—Heb. xiii. 20, 21.

Prayer for Entire Sanctification.

- 1 Jesus, come, Thou hope of glory !
Purify
Me that I
May with saints adore Thee.
- 2 Lord, with earnest expectation,
See I sit
At Thy feet
Longing for salvation.
- 3 My poor heart vouchsafe to dwell in :
Make me Thine,
Love Divine,
By Thy Spirit's sealing.
- 4 Thou hast laid the sure foundation
Of my hope :
Build me up,
Finish Thy creation.
- 5 From this inbred sin deliver ;
Let the yoke
Now be broke ;
Make me thine for ever.
- 6 Partner of Thy perfect nature
Let me be,
Now in Thee,
A new spotless creature.
- 7 Perfect when I walk before Thee,
Soon or late,
Then translate,
To the realms of glory.

WESLEY.



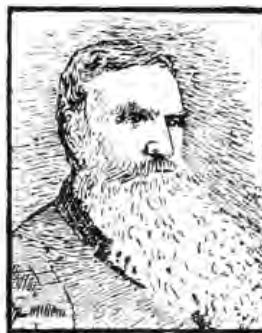
The Joy of Harvest.

WHEN Pentecostal fire fell on the apostolic company in the upper room the little band of a hundred and twenty was speedily increased by the addition of three thousand souls. The baptism of fire is still followed by notable ingatherings of sinners saved. When Wesley's followers preached and enjoyed the blessing of perfect love the progress of the Gospel by their labours was rapid and triumphant; but when this doctrine was neglected the glory departed. The churches remained almost stationary, and the numerical increases reported often cover real shrinkage, inasmuch as an ever increasing proportion of merely nominal members swells the returns. It may be asked, What is the effect of the old doctrine when revived in our days? Will it not lead to error, or scandals, or fanaticism? We reply, When left to ignorant and unqualified men to maintain, dangers may be expected. Here then is a loud call for the Methodist ministers to do their own work, and not to leave this doctrine to be defended by ill-furnished men. It is a matter of profound sorrow that for the last three-quarters of a century the prominent leaders in British Methodism have

turned their energies to secondary matters, and neglected to develope, as they might, the great inner vital truth committed to their charge. This Dr Dale at one time lamented publicly before the Conference.

In almost every great revival we are able to trace the preparation to some Pentecostal effusion in an upper room amongst praying disciples. The last notable work of the kind in Scottish Methodism was that under James Turner on the Northern coast, and it immediately followed his entrance into perfect love. "*How to reach the Masses*" is the title of his biography; and the secret is reached on the ninth page with his words, "This day, by the grace of God, I can say the blood of Jesus *has* cleansed my soul from all sin." If we turn to the Mission Field, we shall find that the most triumphant advance on a large scale which the Methodist Church has achieved has been in that in India which Bishop William Taylor and his associates started in 1870.

The many thousands of souls won from heathenism in that movement make a noble record; and its inmost secret of vitality and dynamics was the definite work of entire sanctification, urged by the preachers as obtainable by faith, now. Bishop Taylor's account of how he was led into that definite blessing is worthy to be pondered by all who work for the salvation of souls.



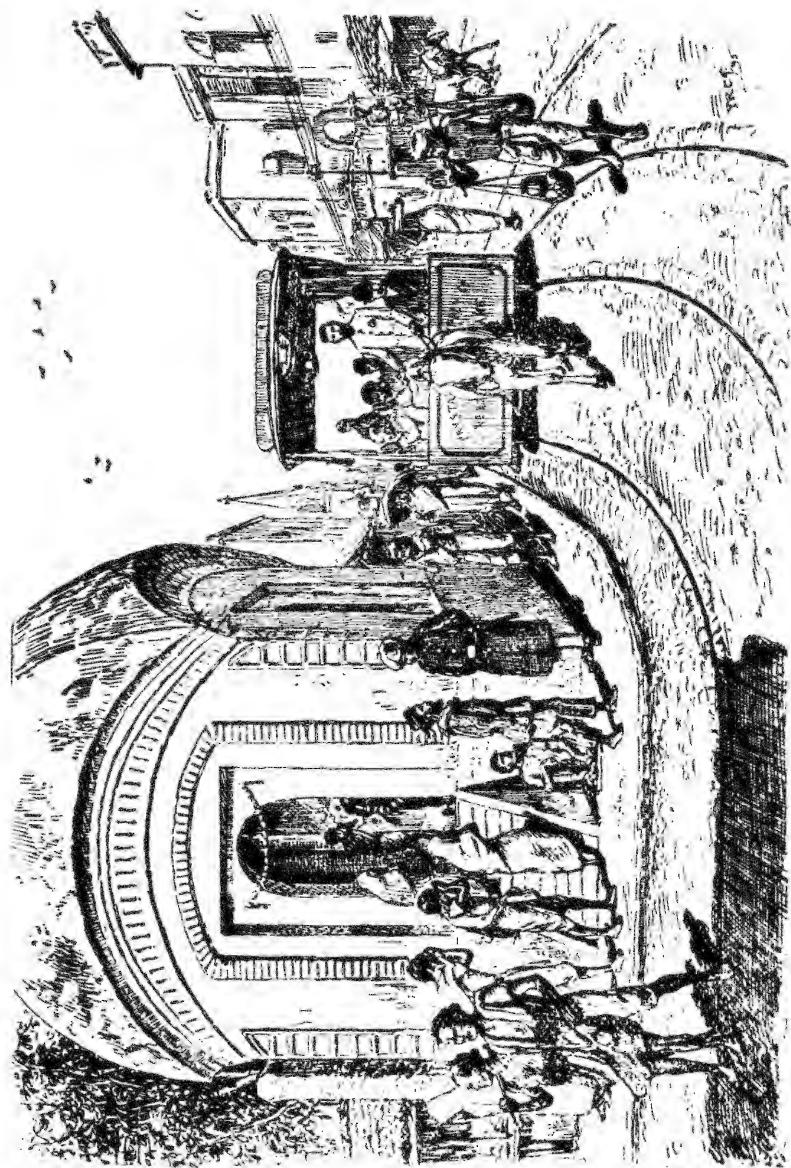
Surely such movements as that of Keswick, the Pentecostal League, the Students' Volunteer Movement, and the Faith Mission in Scotland, have a deep lesson for the Methodist Church. We would not be misunderstood. We acknowledge the noble efforts made by some ministers, by the Connexional Evangelists, and by many of the rank and file here and there amongst the members. But these efforts are so hampered by opposition that we must sorrowfully admit that for about two generations the Methodist Church has failed to impress the nation with the most essential of Methodist doctrines. "We leave it" said a minister at Newcastle "to conventions, and specialists, and evangelists." There are those amongst our older people who think that a crisis was reached in the time of James Caughey, when the work of that great evangelist was opposed in the interests of

business routine by the managers of the denomination, and they fear that the Holy Spirit was grieved. At any rate none can deny that since that time the holy fire has been strangely breaking out in other places than the old altars. Holiness is not the monopoly of any one denomination, however favoured in clear teaching and privilege. Let our sect perish, if Christ may be glorified !

The historians of the Church Missionary Society gratefully record the enormous impetus given to their work by the Keswick Movement. The impulse led the Society in 1887 to adopt the "policy of faith" by which in seven years the number of missionaries was actually doubled. In fifty years before that point, the Society had added 700 names to its roll of missionaries. In the eleven years following it added 975. How sad to find the last Wesleyan Conference admitting that our Missionary interest has been stagnant during that very period. The reason is plain. When Methodist congregations are sunk so low that they can gather in their sacred buildings to spend an evening listening to comic songs, ventriloquism, and the performances of dancing niggers, we must not expect them to have a deep and burning zeal to bring Africans to Christ. What a different history we might have had if men of Bishop Taylor's stamp had been our Church leaders, and a general movement, like that of Keswick, had swept through our ranks !

Ten years ago Bishop Thoburn could report to the Conference of Omaha that fifty converts were every day exchanging the worship of idols for the service of the living God, through the labours of their preachers. And he told the Conference that before leaving India he had formally appointed no less than 1,178 Methodist preachers to the work for that year (1892). That work still grows mightily, for whether it be amongst the backwoods or jungles, or amid the crowded streets of Calcutta and Bombay, the glorious doctrine of free salvation is the most powerful dynamic for missionary enterprise.

D'aubigné notes that the Reformation on the Continent reached a crisis in 1530. "The work of Faith has there attained its apogee: that of Conferences, of interims, of diplomacy begins." Was there not such a turning-point in British Methodism after the first quarter of the last century? When "the elders that outlived" John Wesley, and had known all the work of the Lord by his hand, had passed away, there arose a race of men who sought by statesman-



"AMID THE CROWDED STREETS OF CALCUTTA."

ship and organisation to extend God's work. The first result was the bitter strife which tore away 100,000 communicants, one-third of the Church membership. What if the leaders of the Church had given themselves to their proper task of elucidating and proclaiming the great doctrine of perfect love committed to their charge. Richard Watson, in his *Theological Institutes* (1823), a work which for about half-a-century formed the text-book of doctrine in the Church, has but 10 out of 1800 pages devoted to this all-important theme. The learned Dr Pope, who followed Watson as the leader of Wesleyan theology, succeeded no better in commanding the central and essential doctrine of the Church to its ministry. Hence it is now a common occurrence to find Methodist ministers who are practically in complete ignorance of what real Methodism is. Is it not time for us once more to possess our possessions? Why have these noble tracts of our patrimony gone out of cultivation? Why do these rich acres lie idle? Would we behold rich harvests of grace? *Let us break up our fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon us* (Hosea x. 12).





BISHOP TAYLOR'S EXPERIENCE OF ENTIRE SANCTIFICATION.



BISHOP WILLIAM TAYLOR was the first Missionary Bishop ordained by the Methodist Episcopal Church of America for Africa. He was born in 1821, obtained the forgiveness of sins at seven years of age, but lost the peace of God's children through assaults of the evil one.

In 1841 he was restored to his standing in the family of God, began at once to preach Christ, and laboured for sixty years as an evangelist, bringing multitudes to God in all the four continents. The account given by this veteran of the second great stage of the believer's life, the crisis of entire sanctification, into which he entered in 1845, is worthy of being pondered by all the disciples of Jesus, who would go on to perfection. The Bishop says:—

From the day of my restoration to filial union with God, four years before, I earnestly sought holiness of heart—perfect love to God. I saw that, by the redemptive covenant and provision in Jesus Christ, by commands and promises, by invitations and admonitions, by the recorded experiences and testimonies of holy men of old, it was plainly taught in the Bible as the common privilege and duty of all believers. I carefully read Wesley's "Plain Account," and the like narratives of Adam Clarke, John Fletcher, and a host of credible witnesses, and was greatly enlightened and encouraged, I heard the subject preached by many of our ministers.

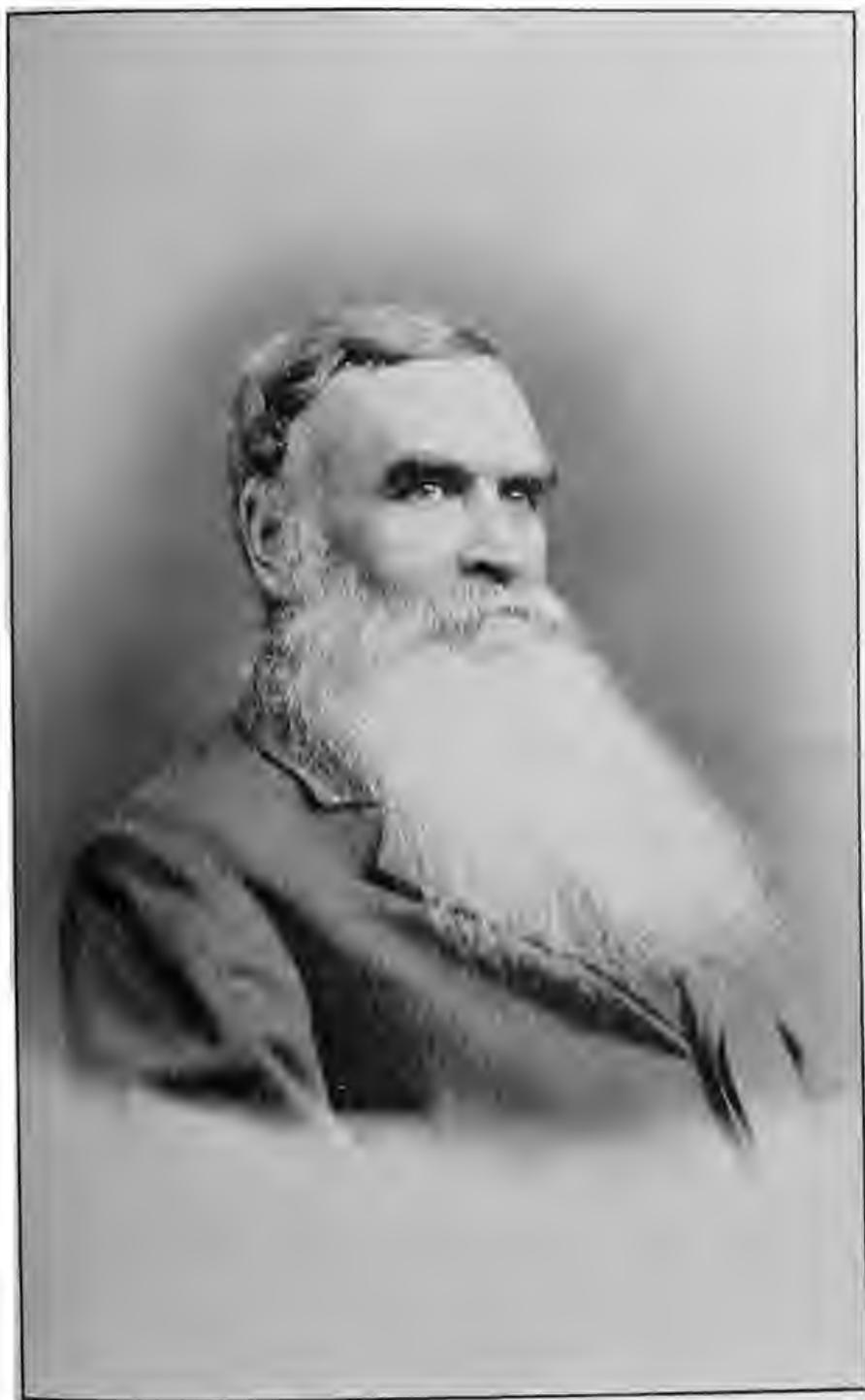
and saw some of them invite believers to come forward as seekers, just as sinners were invited to do in seeking pardon, and I always responded to such calls and went forward for entire sanctification, but without success. For my own information and as a preparatory qualification for the intelligible instruction of others in similar complications, I had to suffer a while.

Peter, by the inspiration of the divine Teacher, says—“The God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, settle you.” So I was in this intermediate school. I had been pardoned and regenerated, and was being preserved by the power of Jesus from sinning, without one voluntary departure from him during the four years of my renewed allegiance; but I was tormented by an over-scrupulous conscience and other involuntary disabilities, and deprived of settled peace.

The principle of obedience was wrought in me by the Holy Spirit amid frequent struggles and painful apprehension on account of the evil of inherent depravity. It was sincere and unreserved from the beginning, but I needed light to apply, and strength to fulfil it.

I had to learn the difference between essential human nature and the carnal mind. The one, according to God’s design in His original creation of man, and in His new creation by the Holy Spirit, is to be developed and utilised for its legitimate purposes; the other, an extraneous diabolical thing, to be destroyed by the might of the Almighty and separated from us for ever.

Yet the carnal mind, though foreign, has so diffused itself through our whole being, and so identified itself with every part of it, that it requires special divine enlightenment to enable us to discriminate clearly between these two opposite things. The human body has five senses. They are a part of God’s creative ideal; hence, essential and legitimate. It has three appetites, with the affections which connect them with our mental and moral constitution. We have also mental appetencies, with their affections—the mental appetency for knowledge, the sinful lust of which would manifest itself



BISHOP TAYLOR.

in self-conceit, pedantry, and pride ; the mental appetency for power, which in lustful excess results in tyranny and oppression ; and so on through a long list of this class, together with another class adapted to the relations which we sustain to society, to the State, to the family, to our neighbours in general. Our mental and moral constitution is specially endowed with higher attributes essential to our relations to God and eternity. All these belonged legitimately to the constitution of man before "sin entered," and will be retained in our sanctified being when "cleansed from all the filthiness of the flesh and spirit."

The carnal mind is that diabolical infusion which permeates all the appetites, appetencies, attributes, and affections, and fills them with enmity to God, and leads the unsaved into all manner of misapplications, lustful excesses, and abuses, dishonouring to God and destructive to man. Hence, one leading characteristic of holiness is light—divine light—to enable us to perceive clearly what the Holy Sanctifier has come to do for us ; what to destroy and remove, what to retain, purify, and adjust to legitimate purposes, so that we may receive and trust the Lord Jesus for all that he came to do for us, and no more.

The principle of obedience must not only be enlightened, but must be in proportion to the enlightenment, enlarged to the measure of full concurrence in practical obedience to all perceivable duties in the field of enlarged vision, and must, moreover, be perfected so as to accept at all times the behests of God, covering all possibilities in his will ; not those only which come within the radius of an enlarged vision, but those in the immeasurable margin beyond ; not only our legal obligations to God and man, as defined by the Decalogue, but the broadest application of the new commandment as exemplified in the life and death of Jesus Christ.

On the eve of His departure from the world, in a solemn charge to His disciples, He said, "A new commandment give I unto you, that ye love one another as I have loved you." What was the measure of His love for us ? Love up to the legal lines of the Ten Com-

mandments? On those legal principles He would have stood on His rights, and would have executed legal judgment upon us according to the Law. He would have retained His glory, and stayed in His own happy home in the bosom of His Eternal Father, and sent us to the place prepared for the devil and all his followers. But under the new commandment, which does not antagonize our legal rights and duties, He voluntarily and gladly gave up His rights, and, under the weight of our wrongdoing, became obedient unto death, even the death of the Cross.

To discriminate clearly between temptation and sin was another lesson I had to learn in the school of Christ under the tuition of the Holy Spirit. Christ "was in all points tempted like as we are, yet without sin." It is not sin in us to be tempted in all points like as He was, but in yielding to temptation, which always entails sin and condemnation.

I tried the theory of a gradual growth out of sin into holiness, but found from sad experience that it was not in the nature of sin to grow out, but to grow in and grow on and bring forth fruit unto death, and that it had to be restrained until totally extirpated by the Holy Sanctifier.

A sincere spirit of legalism, more than anything else, trammelled my faith and prevented the Holy Spirit from perfecting that which was lacking in my faith. It was not theoretical but practical legalism. I did not for one moment trust to anything I had done, but, under cover of vows and covenant to be holy, I was really trusting to what I was going to do. To the best of my knowledge I presented my body, my whole being, on God's altar, and worked myself nearly to death trying to be holy. I was often blessed and comforted, and hoped at the moment that I had found the pearl of perfect love, but soon perceived that I was mistaken. I had been justified by faith, kept in a justified relation to God by faith; my ministry from the beginning had been attended by the soul-saving power of Jesus, and why I failed to cross over into the promised land of perfect love was a profound puzzle to me; but I was getting

light, and gathering strength in the struggle. In the month of August 1845, I attended a camp meeting in the Fincastle Circuit, the old camp where my presiding elder, three years before, appointed me to the work of an itinerant minister. On my way to the camp meeting I saw that, in connection with an entire consecration of my whole being to God, which I had been sincerely trying to gain from the beginning, I should pay no particular attention to my emotional sensibilities nor to their changes, nor to the great blessings I was daily receiving in answer to prayer, but should simply accept the Bible record of God's provisions and promises as an adequate basis of faith, and, on the evidences contained in these divine credentials, receive and trust the Divine Saviour for all that He had come to do for me, and nothing less. I was then and there enabled to establish two essential facts—(1) To be true to Jesus Christ ; (2) to receive and trust Him to be true to me.

So there, on my horse in the road, I began to say more emphatically than ever before, "I belong to God. Every fibre of my being I consecrate to Him. I consent to perfect obedience. I have no power toward saving myself, but in utter helplessness I receive and trust Jesus for full salvation." Then the tempter said, "Take care ; don't go too fast ; there may be reservations in your consecration you don't think of." I replied, "I surrender everything I can think of, and everything I can't think of. I accept a principle of obedience that covers all possibilities in the will of God." "But you don't feel anything different from your ordinary experience." "The Word of God is sure. On the evidence it contains I receive and trust the Blesser without any stipulation as to the blessing or the joyful feeling it may bring." I went on to the camp meeting maintaining my two facts as the Lord gave me power to do, without the aid of joyous emotional sensibility or feeling. My dear father was an earnest worker. I was delighted to be with him, for, besides being a kind father, he was in Jesus a brother to me. I met many old friends at that meeting, for it was on the Circuit I served the year before, and found many sources of real pleasure ; but

my struggle within was so severe that I had but little enjoyment of any sort. In conversation one evening at that meeting with Aunt Eleanor Goodwin, a saintly woman, I said, "In the years of my unbelief and apostasy I acquired such a habit of doubting that I have never been able to fully conquer it." Instantly the taunt of the tempter rang with an echo through the domain of my spirit nature: "Can't, can't; you can't do it." I saw that I had inadvertently made a concession which Satan was using to defeat my faith, and I said, "Aunt Eleanor, in saying that I have not been able to conquer my old habit of doubting, I see I have made a mistake. God commands us to believe and be saved. He doesn't command impossibilities; so in regard to believing—receiving Christ—for all that He has engaged to do for me, I have said 'I can't believe' for the last time. I can do whatsoever He commands; for He hath said, 'My grace is sufficient for thee.'" So I at once revised my spiritual vocabulary, and ignored all the "can'ts" and "ifs" and "buts" as used by doubters in regard to the grand possibilities of the grace of God. That was a victory for my faith, but I felt no special cleansing power within.

At the close of the camp meeting, I returned to my circuit, steadily maintaining my facts. Through the series of my special services in Sweet Spring Valley I stood by my two facts, as Abraham stood by his offered sacrifice, in spite of smothering darkness and devouring fowls; but I felt no assurance of the Holy Spirit that I was sanctified wholly. I was not; though my consecration, so far as I know, was complete, but the point of self-conscious utter impotency, where faith ceases to struggle and reposes calmly on the bosom of Jesus, I had not quite reached. One sleepless night during my week of services I said to myself, "What shall I do? A blank disappointment at C's next Wednesday night will be damaging to my reputation for judicious management and fidelity to truth, and preclude the possible achievement of greater soul-saving victories there! To preach at the two places twenty miles apart is impossible!" In a moment the

oft-repeated fact went through me like an electric shock : "With God all things are possible." I nestled on the bosom of Jesus, and rested my weary head and heart near to the throbbing heart of infinite love and sympathy. I laughed and cried, and said : "Yes, all things are possible with God. He can arrange for two appointments at the same hour twenty miles apart. I don't know how. He may have a dozen ways of doing it, and I will let him do it in any way he may choose. Yes, and I will let him do anything else he has engaged to do for me." I was not praying specially for holiness that night, but I rested my weary soul on the bosom of Jesus, and saw spread out before me an ocean of available soul-saving resources in God, and overheard the whispers of the Holy Spirit saying, "Jesus saves you ; He saves you now. Hallelujah!" Satan was listening, and said, "Maybe He doesn't." "But He does, and it is the easiest thing in the world for Him to save me from all sin, wash my spirit clean, and make me a full partaker 'of the divine nature.' I can't do any of it. He can do all, and I will henceforth let Him attend to His own work in his own way." Instead of receiving a great blessing I received the great Blesser as the bridegroom of my soul. I was fully united to Him in the bonds of mutual fidelity, confidence and love. I have from that day to this been with Jesus, and verified the truth of "the record of God concerning His Son." Through the mistakes of my eyes, ears, judgment, and memory I have given Him trouble enough, and myself too ; but He has wonderfully preserved me from sin, and led me to victory in a thousand battles for the rescue of perishing sinners in many climes ; and, strange as it may seem, the greatest Gospel achievements of my life have resulted from his over-ruling of my greatest mistakes.

I claim no exemption from the infirmities, temptations, trials, and tribulations to which the children of God have been subjected through all the ages of the past, and cheerfully concur in God's providential adjustment of them for the correction, discipline, and development of Christian character.

My one concern, requiring continual watchfulness and

prayer, is to maintain intact the two essential facts before stated, to be at all times true to Jesus and to receive and trust Him at all times to be true to me.

As for the tribulations to which I may be appointed, I ask no less and desire no more than may come exactly within the range of God's will. We may, indeed, in what may appear to us an unbearable anguish, cry with the suffering Son of God, "Now is my soul troubled ; and what shall I say ?" Shall I say, "Father save me from this hour." But there is a purpose in all this ; for, "for this cause came I unto this hour." "Father, glorify thy name."

I grew in grace and in the knowledge of God before I was purged from all iniquity, but much more rapidly afterward. When the obstructions to growth were removed, and my union with the infinite sap sources of the living vine was completed, then why should I not "grow up into Him in all things ?" Holiness, therefore, does not fix a limit to growth, but adjusts the conditions essential to a continuous "growing in grace and in the knowledge of our Lord and Saviour, Jesus Christ," which is limitless and eternal.





SCIENCE AND PROPHECY.

The above is the frontispiece to the Second Edition of LORD BACON'S famous work, "Novum Organum, or True Suggestions for the Interpretation of Nature." The two columns allude to the Pillars of Hercules, Gibraltar and Ceuta, so long the limits of the known world. The vessels are the little caravels of Columbus, which

returned to Europe in 1493 to announce the discovery of the New World. The motto beneath signifies. “*Many SHALL GO RIGHT ACROSS, and knowledge shall be increased.*”

These words are taken from the Vulgate, or Latin Bible, Daniel xii. 4; where our Version reads: “But thou, O Daniel, shut up the words and seal the book, even to the time of the end, many *shall run to and fro*, and knowledge shall be increased.”

Lord Bacon’s **NOVUM ORGANUM** gave a great impetus to investigation. He practically created the method of induction; and by his methods our scientific experiments have yielded the rich harvest of improvements, which are the boast of the Modern Age. This great pioneer of research saw no antagonism between Science and Religion. Well does he say: “Any one who properly considers the subject, will find natural philosophy to be, after the Word of God, the surest remedy against superstition, and the most approved support of faith. She is therefore rightly bestowed upon religion as a most faithful attendant, for the one exhibits the will and the other the power of God. Nor was He wrong who observed, ‘*Ye err, not knowing the Scriptures and the power of God;*’ thus uniting in one bond the revelation of His will, and the contemplation of His power.”

In the **NOVUM ORGANUM** Bacon reviewed the obstacles to the advance of Science. These had been great enough, as we know, to paralyze progress for long centuries, and it might have been thought impossible to overcome them. But he considered that a New Era had dawned. Mark well the first weighty reason he assigned: “We must disclose our reasons for not thinking the hope of success improbable; as Columbus, before his wonderful voyage over the Atlantic, gave the reasons of his conviction that new lands and continents might be discovered. And these reasons, though at first rejected, were yet proved by subsequent experience, and were the causes and beginnings of the greatest events. Let us begin from God, and show that our pursuit from its exceeding goodness clearly proceeds from Him, the Author of good and Father of light. Now, in all divine works, the smallest beginnings lead assuredly to some result, and the remark

in spiritual matters that 'The Kingdom of God cometh without observation' is also found to be true in every great work of Divine Providence; so that everything glides quietly on without confusion or noise, and the matter is achieved before men either think or perceive that it is commenced. Nor should we neglect to mention Daniel's prophecy of the last days of the world, 'Many shall go right across and knowledge shall be increased,' thus plainly hinting that Fate (which is Providence) would cause the complete circuit of the globe (now accomplished or at least going forward by means of so many distant voyages), and the increase of learning, to happen at the same epoch."

COLUMBUS himself wrote in 1498 a paper on the prophecies, maintaining "that the ends of the earth would soon be brought together under the sway of the Redeemer, Mount Zion and Jerusalem be rescued from the Turks and rebuilt by the Christians, the nations know and revere the Cross, and the Gospel in fulfilment of our Lord's words be proclaimed in all the world, and then without further delay the end would come." This was the secret of his resolute heroism in forcing his way into a New World. In 1503 he wrote to Ferdinand and Isabella that he must hasten to finish the work given to him by Divine Inspiration, "namely, the opening up of the whole earth to the Spirit of Christianity, preparatory to the coming of the Lord."

It is well known that the great SIR ISAAC NEWTON, the discoverer of the law of gravitation, wrote a commentary on the Book of Revelation. Voltaire sneeringly said that he did this to console mankind for the great superiority he had over them in other respects. The sneer recoils on Voltaire. Was it not precisely Newton's superiority which led him to study prophecy? It is the fashion, even for shallow Christians, to disparage this study. Newton said, "Among the interpreters of the last age there is scarce one of note who hath not made some discovery worth knowing."

We are told that Newton was ridiculed further by Voltaire for stating in his book on the prophecies that, "if they were true, it would be necessary that a new

mode of travelling should be invented." It appeared absurd to think that men would travel at fifty miles an hour. How ridiculous is the ridicule of infidels? A sneer is the cheapest and most worthless of logic. Shallow are the minds that thus set aside God's reasonings! Many have been sneered into scepticism, forgetting that the tables will be turned with a terrible vengeance in the day of judgment. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

The study of prophecy is sometimes discouraged even by ministers of the Gospel. Dr. South said the book of Revelation "either finds a man mad or makes him so." In this he showed more of the wit than the divine. *The Revelation* is the only book of the Bible which opens with a benediction. "*Blessed is he that readeth, and they that hear the words of this prophecy.*" Why despise this blessing? Some will point to the ridiculous extravagances of fanatical students of prophecy. Do we reject science because of the follies and dreams of its votaries? Must we refuse oxygen because some scientists have believed in phlogiston? There is no philosopher's stone: is there therefore no aluminium? To such wit as South's the names of Columbus, Bacon and Newton are retort enough. There is a sober and fruitful study of prophecy worthy of the highest minds.

Some are so busy studying weather forecasts, stock and share lists, political prognostications, or even turf prophecies, that they have no time to study sacred prophecy. St Augustine says—"Scripture is a long letter sent us from our heavenly country. Exercise your understanding on it."

The main theme of the prophecies is the COMING OF CHRIST. *He is coming.* The Scriptures foretold His First Advent. They were fulfilled. They now foretell His Second Advent. They will be fulfilled again. Do I neglect their warnings? If so, what answer shall I give Him? For I must meet Him face to face, at the Bar of GOD, and explain at that Day.

The Reformation of Manners :

A SERMON

ON

PSALM XCIV 16.

BY

THE REV. JOHN WESLEY, A. M.,

Sometime Fellow of Lincoln College, Oxford.

Leith :

OFFICE OF THE "BURNING BUSH."

1903.

◆ P R E F A C E. ◆

OF late years it has become almost an accepted axiom that Christians ought to preach righteousness in such a manner that there shall be neither fault found, nor offence given in any quarter whatever.

“The Lord’s servant must not strive,” it is said. True, he must not strive about *words* in foolish and ignorant questions ; but he must “contend earnestly for the faith,” and resist even unto blood, striving against sin. To reprove and rebuke, as well as to exhort, is part of the charge committed to God’s servants.

In Laodicean times it is convenient to forget this unwelcome part of Christian duty. We are exhorted to follow after a peace which will not disturb sinners, and a charity which will let them perish in their sins.

The following sermon is reprinted to show how different was the spirit of original Methodism. Holiness was then militant. Its heralds turned the world upside down. Can there be any real revival of God’s work, in any age, without setting the City of Destruction on an uproar ?

JAS. ALEX. MACDONALD.



PART III.

A SERMON

PREACHED BEFORE

The Society for Reformation of Manners.

ON SUNDAY, JANUARY 30TH, 1763,

AT THE CHAPEL IN WEST STREET, SEVEN-DIALS.

“Who will rise up with me against the wicked?”

PSALM XCIV. 16.

1. In all ages, men who neither feared God nor regarded man have combined together, and formed confederacies to carry on the works of darkness. And herein have they shown themselves wise in their generation; for by this means they more effectually promoted the kingdom of their father the devil than otherwise they could have done. On the other hand, men who did fear God and desire the happiness of their fellow-creatures have, in every age, found it needful to join together in order to oppose the works of darkness, to spread the knowledge of God their Saviour, and to promote His Kingdom upon earth. Indeed He Himself has instructed them to do so. From the time that men were upon the earth, He hath taught them to join together in His service, and has united them in one body by one Spirit. And for this very end he has joined them together, “that he might destroy the works of the devil;” first in them that are already united, and by them in all that are round about them.

2. This is the original design of the Church of Christ. It is a body of men compacted together, in order, first, to save each his own soul ; then to assist each other in working out their salvation ; and afterwards, as far as in them lies, to save all men from present and future misery, to overturn the kingdom of Satan, and set up the Kingdom of Christ. And this ought to be the continued care and endeavour of every member of His Church ; otherwise he is not worthy to be called a member thereof, as he is not a living member of Christ.

3. Accordingly, this ought to be the constant care and endeavour of all those who are united together in these kingdoms, and are commonly called *The Church of England*. They are united together for this very end—to oppose the devil and all his works, and to wage war against the world and the flesh, his constant and faithful allies. But do they, in fact, answer the end of their union ? Are all who style themselves “members of the Church of England” heartily engaged in opposing the works of the devil and fighting against the world and the flesh ? Alas ! we cannot say this. So far from it that a great part, I fear the greater part of them, are themselves *the world*—the people that know not God to any saving purpose; are indulging, day by day, instead of “mortifying the flesh, with its affections and desires ;” and doing themselves those works of the devil which they are peculiarly engaged to destroy.

4. There is therefore still need, even in this Christian country (as we *courteously* style Great Britain), yea, in this Christian Church (if we may give that title to the bulk of our nation), of some to “rise up against the wicked,” and join together “against the evil-doers.” Nay, there was never more need than there is at this day for them “that fear the Lord to speak often together” on this very head, how they may “lift up a standard against the iniquity” which overflows the land. There is abundant cause for all the servants of God to join together against the works of the devil ; with united hearts and counsels and endeavours to make a stand for God ; and to repress, as much as in them lies, these “floods of ungodliness.”

5. For this end a few persons in London, towards the close of the last century, united together, and after a while were termed *The Society for Reformation of Manners*, and incredible good was done by them for near forty years. But then, most of the original members being gone to their reward, those who succeeded them grew faint in their mind and departed from the work, so that a few years ago the

Society ceased ; nor did any of the kind remain in the kingdom.

6. It is a Society of the same nature which has been lately formed. I purpose to show : first, the nature of their design, and the steps they have hitherto taken ; secondly, the excellency of it, with the various objections which have been raised against it ; thirdly, what manner of men they ought to be who engage in such a design ; and fourthly, with what spirit and in what manner they should proceed in the prosecution of it. I shall conclude with an application both to them and to all that fear God.

I. 1. I am first to show the nature of their design, and the steps they have hitherto taken.

It was on a Lord's Day in August 1757 that, in a small company who were met for prayer and religious conversation, mention was made of the gross and open profanation of that sacred day by persons buying and selling, keeping open shop, tippling in alehouses, and standing or sitting in the streets, roads, or fields, vending their wares as on common days, especially in Moorfields, which was then full of them every Sunday, from one end to the other. It was considered what method could be taken to redress these grievances, and it was agreed that six of them should, in the morning, wait upon Sir John Fielding for instruction. They did so ; he approved of the design, and directed them how to carry it into execution.

2. They first delivered petitions to the Right Honourable the Lord Mayor and the Court of Aldermen ; to the Justices sitting at Hick's Hall, and those in Westminster ; and they received from all these honourable benches much encouragement to proceed.

3. It was next judged proper to signify their design to many persons of eminent rank and to the body of the clergy, as well as the Ministers of other denominations belonging to the several churches and meetings in and about the cities of London and Westminster ; and they had the satisfaction to meet with a hearty consent and universal approbation from them.

4. They then printed and dispersed, at their own expense, several thousand books of instruction to Constables and other Parish Officers, explaining and enforcing their several duties ; and to prevent, as far as possible, the necessity of proceeding to an actual execution of the laws, they likewise printed and dispersed, in all parts of the town, dissuasives from Sabbath-breaking, extracts from Acts of Parliament against it, and notices to the offenders.

5. The way being paved by these precautions, it was in the beginning of the year 1758 that—after notices delivered again and again, which were as often set at nought—actual informations were made to the Magistrates against persons profaning the Lord's day. By this means they first cleared the streets and fields of those notorious offenders who, without any regard either to God or the King, were selling their wares from morning to night. They proceeded to a more difficult attempt—the preventing tippling on the Lord's day, spending the time in alehouses which ought to be spent in the more immediate worship of God. Herein they were exposed to abundance of reproach, to insult and abuse of every kind, having not only the tipplers and those who entertained them—the alehouse keepers—to contend with, but rich and honourable men—partly the landlords of those alehouse keepers, partly those who furnished them with drink—and, in general, all who gained by their sins. Some of these were not only men of substance, but men of authority, nay, in more instances than one, they were the very persons before whom the delinquents were brought. And the treatment they gave those who laid the informations naturally encouraged “the beasts of the people” to follow their example, and to use them as fellows not fit to live upon the earth. Hence they made no scruple, not only to treat them with the basest language, not only to throw at them mud or stones or whatever came to hand, but many times to beat them without mercy, and to drag them over the stones or through the kennels. And that they did not murder them was not for want of will; but the bridle was in their teeth.

6. Having therefore received help from God, they went on to restrain bakers likewise from spending so great a part of the Lord's day in exercising the works of their calling. But many of these were more noble than the victuallers. They were so far from resenting this or looking upon it as an affront that several who had been hurried down the stream of custom to act contrary to their own conscience, sincerely thanked them for their labour, and acknowledged it as a real kindness.

7. In clearing the streets, fields, and alehouses of Sabbath-breakers, they fell upon another sort of offenders as mischievous to society as any, namely, gamesters of various kinds. Some of them were of the lowest and vilest class, commonly called “gamblers,” who make a trade of seizing on young and inexperienced men, and tricking them out of all their money; and after they had beggared them

they frequently teach them the same mystery of iniquity. Several nests of these they have rooted out, and constrained not a few of them honestly to earn their bread by the sweat of their brow and the labour of their hands.

8. Increasing in number and strength, they extended their views, and began, not only to repress profane swearing, but to remove out of our streets another public nuisance and scandal of the Christian name—common prostitutes. Many of these were stopped in their mid career of audacious wickedness; and, in order to go to the root of the disease, many of the houses that entertained them have been detected, prosecuted according to law, and entirely suppressed. And some of the poor desolate women themselves, though fallen to

“The lowest line of human infamy,”

have acknowledged the gracious providence of God, and broke off their sins by lasting repentance. Several of these have been placed out, and several received into the Magdalen Hospital.

9. If a little digression may be allowed, who can sufficiently admire the wisdom of Divine Providence in the disposal of the times and seasons so as to suit one occurrence to another? For instance: just at a time when many of these poor creatures, being stopped in the course of sin, found a desire of leading a better life, as it were, in answer to that sad question “But if I quit the way I now am in, what can I do to live? For I am not mistress of any trade; and I have no friends that will receive me:”—I say, just at this time, God has prepared the Magdalen Hospital. Here those who have no trade, nor any friends to receive them, are received with all tenderness; yea, they may live, and that with comfort, being provided with all things that are needful “for life and godliness.”

10. But to return. The number of persons brought to justice from August 1757 to August 1762 is 9,596

From thence to the present time:—

For unlawful gaming and profane swearing ...	...	...	40
For Sabbath-breaking ...	...	...	400
Lewd women, and keepers of ill houses ...	...	...	550
For offering to sale obscene prints ...	...	...	2
In all ...			10,588

11. In the admission of members into the Society, no regard is had to any particular sect or party. Whoever is found, upon inquiry, to be a good man, is readily admitted. And none who has selfish or pecuniary views will long con-

tinue therein ; not only because he can gain nothing thereby, but because he would quickly be a loser, inasmuch as he must commence subscriber as soon as he is a member. Indeed the vulgar cry is "These are all Whitefieldites." But it is a great mistake. About twenty of the constantly subscribing members are all that are in connexion with Mr. Whitefield ; about fifty are in connexion with Mr. Wesley ; about twenty, who are of the Established Church, have no connexion with either ; and about seventy are Dissenters ; who make, in all, an hundred and sixty. There are, indeed, many more who assist in the work by occasional subscriptions.

II. 1. These are the steps which have been hitherto taken in prosecution of this design. I am, in the second place, to show the excellency thereof, notwithstanding the objections which have been raised against it. Now, this may appear from several considerations. And, first, from hence—that the making an open stand against all the ungodliness and unrighteousness which overspread our land as a flood, is one of the noblest ways of confessing Christ in the face of His enemies. It is giving glory to God, and showing mankind that, even in these dregs of time,

• "There are who faith prefer,
Though few, and piety to God."

And what more excellent than to render to God the honour due unto his name ? to declare, by a stronger proof than words, even by suffering and running all hazards, "Verily there is a reward for the righteous ; doubtless there is a God that judgeth the earth ?"

2. How excellent is the design to prevent, in any degree, the dishonour done to His glorious Name, the contempt which is poured on His authority, and the scandal brought upon our holy religion by the gross, flagrant wickedness of those who are still called by the Name of Christ ! To stem, in any degree, the torrent of vice, to repress the floods of ungodliness ; to remove, in any measure, those occasions of blaspheming the worthy Name whereby we are called, is one of the noblest designs that can possibly enter into the heart of man to conceive.

3. And as this design thus evidently tends to bring "glory to God in the highest," so it no less manifestly conduces to the establishing "peace upon earth." For as all sin directly tends both to destroy our peace with God by setting him at open defiance, to banish peace from our breasts, and to set every man's sword against his neigh-

bour; so whatever prevents or removes sin does, in the same degree, promote peace—both peace in our own soul, peace with God, and peace with one another. Such are the genuine fruits of this design, even in the present world. But why should we confine our views to the narrow bounds of time and space? Rather pass over these into eternity. And what fruit of it shall we find there? Let the Apostle speak: “Brethren, if one of you do err from the truth, and one convert him,” not to this or that opinion, but to God, “let him know that he which converteth the sinner from the error of his way shall save a soul from death, and hide a multitude of sins.” (James v. 19, 20.)

4. Nor is it to individuals only, whether those who betray others into sin, or those that are liable to be betrayed and destroyed by them, that the benefit of this design redounds; but to the whole community whereof we are members. For is it not a sure observation, “Righteousness exalteth a nation?” And is it not as sure, on the other hand that “sin is a reproach to any people,” yea, and bringeth down the curse of God upon them? So far, therefore, as righteousness in any branch is promoted, so far is the national interest advanced. So far as sin, especially open sin, is restrained, the curse and reproach are removed from us. Whoever, therefore, they are that labour therein, they are general benefactors; they are the truest friends of their king and country; and in the same proportion as their design takes place, there can be no doubt but God will give national prosperity, in accomplishment of His faithful word, “Them that honour me I will honour.”

5. But it is objected, “However excellent a design this is, it does not concern *you*. For are there not persons to whom the repressing these offences and punishing the offenders properly belong? Are there not Constables and other Parish Officers, who are bound by oath to do this very thing?” There are. Constables and Churchwardens, in particular, are engaged by solemn oaths to give due information against profaners of the Lord’s day, and all other scandalous sinners. But if they leave it undone; if, notwithstanding their oaths, they trouble not themselves about the matter, it concerns all that fear God, that love mankind, and that wish well to their king and country, to pursue this design with the very same vigour as if there were no officers existing—it being just the same thing, if they are of no use, as if they had no being.

6. “But this is only a pretence; their real design is to get money by giving informations.” So it has frequently

and roundly been affirmed ; but without the least shadow of truth. The contrary may be proved by a thousand instances. No member of the Society takes any part of the money which is by the law allotted to the informer. They never did from the beginning. Nor does any of them ever receive anything to suppress or withdraw their information. This is another mistake, if not wilful slander, for which there is not the least foundation.

7. "But the design is impracticable. Vice is risen to such a head that it is impossible to suppress it, especially by such means. For what can a handful of poor people do in opposition to the world ?" "With men this is impossible, but not with God." And they trust not in themselves, but Him. Be then the patrons of vice ever so strong, to Him they are no more than grasshoppers. And all means are alike to Him : it is the same thing with God "to deliver by many or by few." The small number, therefore, of those who are on the Lord's side, is nothing ; neither the great number of those that are against him. Still He doeth whatever pleaseth Him ; and "there is no counsel nor strength against the Lord."

8. "But if the end you aim at be really to reform sinners, you choose the wrong means. It is the word of God must effect this, and not human laws ; and it is the work of Ministers, not of Magistrates : therefore, the applying to those can only produce an outward reformation ; it makes no change in the heart."

It is true the word of God is the chief, ordinary means, whereby he changes both the hearts and lives of sinners ; and he does this chiefly by the Ministers of the Gospel. But it is likewise true, that the Magistrate is "the minister of God ;" and that he is designed of God to be "a terror to evil-doers," by executing human laws upon them. If this does not change the heart ; yet, to prevent outward sin is one valuable point gained. There is so much the less dishonour done to God ; less scandal brought on our holy religion ; less curse and reproach upon our nation ; less temptation laid in the way of others ; yea, and less wrath heaped up by the sinners themselves against the day of wrath.

9. "Nay, rather more ; for it makes many of them hypocrites, pretending to be what they are not. Others, by exposing them to shame, and putting them to expense, are made impudent and desperate in wickedness : so that, in reality, none of them are any better, if they are not worse, than they were before."

This is a mistake all over. For, (1) Where are these hypocrites? We know none who have pretended to be what they were not. (2) The exposing obstinate offenders to shame, and putting them to expense, does not make them desperate in offending, but afraid to offend. (3) Some of them, far from being worse, are substantially better; the whole tenor of their lives being changed. Yea, (4) Some are inwardly changed, even “from darkness to light, and from the power of Satan unto God.”

10. “But many are not convinced that buying or selling on the Lord’s day is a sin.”

If they are not convinced, they ought to be; it is high time they should. The case is as plain as plain can be. For if an open wilful breach both of the law of God and the law of the land is not sin, pray what is it? And if such a breach both of divine and human laws is not to be punished, because a man is not convinced it is a sin, there is an end of all execution of justice, and all men may live as they list!

11. “But *mild* methods ought to be tried first.” They ought; and so they are. A mild admonition is given to every offender, before the law is put in execution against him; nor is any man prosecuted till he has express notice that this will be the case unless he will prevent that prosecution by removing the cause of it. In every case the mildest method is used which the nature of the case will bear; nor are severer means ever applied but when they are absolutely necessary to the end.

12. “Well, but after all this stir about reformation, what real good has been done?” Unspeakable good; and abundantly more than any one could have expected in so short a time, considering the small number of the instruments, and the difficulties they had to encounter. Much evil has been already prevented, and much has been removed. Many sinners have been outwardly reformed; some have been inwardly changed. The honour of Him whose name we bear, so openly affronted, has been openly defended. And it is not easy to determine how many and how great blessings even this little stand, made for God and His cause, against His daring enemies, may already have derived upon our whole nation. On the whole, then, after all the objections that can be made, reasonable men may still conclude a more excellent design could scarce ever enter into the heart of man.

III. 1. But what manner of men ought they to be who engage in such a design? Some may imagine, any

that are willing to assist therein ought readily to be admitted ; and that the greater the number of members the greater will be their influence. But this is by no means true : matter of fact undeniably proves the contrary. While the former Society for Reformation of Manners consisted of chosen members only, though neither many, rich, nor powerful, they broke through all opposition, and were eminently successful in every branch of their undertaking ; but when a number of men less carefully chosen were received into that Society, they grew less and less useful, till, by insensible degrees, they dwindled into nothing.

2. The number, therefore, of the members is no more to be attended to than the riches or eminence. This is a work of God. It is undertaken in the name of God, and for His sake. It follows, that men who neither love nor fear God have no part or lot in this matter. “Why takest thou My covenant in thy mouth ?” may God say to any of these ; “whereas thou” thyself “hatest to be reformed, and hast cast My words behind thee.” Whoever, therefore, lives in any known sin is not fit to engage in reforming sinners : more especially if he is guilty, in any instance, or in the least degree, of profaning the name of God ; of buying, selling, or doing any unnecessary work on the Lord’s day ; or offending in any other of these instances which this Society is peculiarly designed to reform. No ; let none who stands himself in need of this reformation presume to meddle with such an undertaking. First let him “pull the beam out of his own eye :” let him be himself *unblamable* in all things.

3. Not that this will suffice : every one engaging herein should be more than a harmless man. He should be a man of faith ; having, at least, such a degree of that “evidence of things not seen,” as to aim “not at the things that are seen, which are temporal, but at those that are not seen, which are eternal ;” such faith as produces a steady fear of God, with a lasting resolution, by His grace, to abstain from all that He has forbidden, and to do all that He has commanded. He will more especially need that particular branch of faith—confidence in God. It is this faith which “removes mountains,” whch “quenches the violence of fire ;” which breaks through all opposition ; and enables one to stand against and “chase a thousand,” knowing in whom his strength lies, and, even when he has the “sentence of death in himself, trusting in Him who raiseth the dead.”

4. He that has faith and confidence in God will, of consequence, be a man of courage. And such it is highly needful every man should be who engages in this undertaking! for many things will occur in the prosecution thereof which are terrible to nature; indeed, so terrible, that all who "confer with flesh and blood" will be afraid to encounter them. Here, therefore, true courage has its proper place, and is necessary in the highest degree. And this faith only can supply. A believer can say,

"I fear no denial; no danger I fear;
Nor start from the trial;—for Jesus is near."

5. To courage, patience is nearly allied; the one regarding future, the other present evils. And whoever joins in carrying on a design of this nature, will have great occasion for this. For, notwithstanding all his unblamableness, he will find himself just in Ishmael's situation—"his hand against every man, and every man's hand against him." And no wonder; if it be true that "all who will live godly shall suffer persecution," how eminently must this be fulfilled in them who, not content to live godly themselves, compel the ungodly to do so too, or, at least, to refrain from notorious ungodliness! Is not this declaring war against all the world? setting all the children of the devil at defiance? And will not Satan himself, "the prince of this world, the ruler of the darkness" thereof, exert all his subtlety and all his force in support of his tottering kingdom? Who can expect the roaring lion will tamely submit to have the prey plucked out of his teeth? "Ye have," therefore, "need of patience; that, after ye have done the will of God, ye may receive the promise."

6. And ye have need of steadiness, that ye may "hold fast" this profession of your faith "without wavering." This also should be found in all that unite in this Society; which is not a task for a "double-minded man,"—for one that is "unstable in his ways." He that is as a reed shaken with the wind is not fit for this warfare, which demands a firm purpose of soul, a constant, determined resolution. One that is wanting in this may "set his hand to the plough;" but how soon will he "look back!" He may, indeed, "endure for a time; but when persecution, or tribulation," public or private troubles, arise, because of the work, "immediately he is offended."

7. Indeed, it is hard for any to persevere in so unpleasing a work, unless love overpowers both pain and fear. And, therefore, it is highly expedient that all

engaged therein have “the love of God shed abroad in their hearts,” that they should all be able to declare, “We love Him, because He first loved us.” The presence of Him whom their soul loveth will then make their labour light. They can then say, not from the wildness of a heated imagination, but with the utmost truth and soberness—

“ With Thee conversing, I forget
All time, and toil, and care ;
Labour is rest, and pain is sweet,
When Thou, my God, art here.”

8. What adds a still greater sweetness, even to labour and pain, is the Christian “love of our neighbour.” When they “love their neighbour,” that is, every soul of man, “as themselves,” as their own souls; when “the love of Christ constrains” them to love one another, “even as He loved us;” when, as he “tasted death for every man,” so they are “ready to lay down their life for their brethren” (including in that number every man, every soul for which Christ died); what prospect of danger will then be able to fright them from their “labour of love?” What suffering will they not be able to undergo, to save one soul from everlasting burnings? What continuance of labour, disappointment, pain, will vanquish their fixed resolution? Will they not be

“ ‘Gainst all repulses steel’d, nor ever tired
With toilsome day or ill-succeeding night?”

So love both “hopeth” and “endureth all things;” so “charity never faileth.”

9. Love is necessary for all the members of such a Society, on another account likewise; even because “it is not puffed up;” it produces not only courage and patience, but humility. And, O, how needful is this for all who are so employed! What can be of more importance, than that they should be little, and mean, and base, and vile in their own eyes! For, otherwise, should they think themselves anything, should they impute anything to themselves, should they admit anything of a Pharisaic spirit, “trusting in themselves that they are righteous, and despising others,” nothing could more directly tend to overthrow the whole design. For then they would not only have all the world, but also God himself, to contend with, seeing he “resisteth the proud, and giveth grace” only “to the humble.” Deeply conscious, therefore, should every member of this Society be of his own foolishness, weakness, helplessness; continually hanging, with his whole soul, upon Him who

alone hath wisdom and strength, with an unspeakable conviction that “the help which is done upon earth, God doeth it himself;” and that it is He alone who “worketh in us both to will and to do of his good pleasure.”

10. One point more whoever engages in this design should have deeply impressed on his heart; namely, that “the wrath of man worketh not the righteousness of God.” Let him, therefore, learn of Him who was meek as well as lowly; and let him abide in meekness, as well as humility: “with all lowliness and meekness,” let him “walk worthy of the vocation wherewith he is called.” Let him be “gentle toward all men,” good or bad, for his own sake, for their sake, for Christ’s sake. Are any “ignorant and out of the way?” Let him have “compassion” upon them. Do they even oppose the word and work of God, yea, set themselves in battle array against it? So much the more hath he need “in meekness to instruct those who thus oppose themselves,” if haply they may “escape out of the snare of the devil,” and no more be “taken captive at his will.”

IV 1. From the qualifications of those who are proper to engage in such an undertaking as this, I proceed to show, fourthly, with what spirit, and in what manner, it ought to be pursued. First, with what spirit. Now this first regards the *motive*, which is to be preserved in every step that is taken; for if, at any time, “the light which is in thee be darkness, how great is that darkness! But if thine eye be single, thy whole body shall be full of light.” This is, therefore, continually to be remembered, and carried into every word and action. Nothing is to be spoke or done, either great or small, with a view to any temporal advantage; nothing with a view to the favour or esteem, the love or the praise, of men. But the intention, the eye of the mind, is always to be fixed on the glory of God and the good of man.

2. But the spirit with which everything is to be done regards the *temper* as well as the motive. And this is no other than that which has been described above. For the same courage, patience, steadiness, which qualify a man for the work, are to be exercised therein. Above all, let him “take the shield of faith:” this will quench a thousand fiery darts. Let him exert all the faith which God has given him, in every trying hour. And let all his doings be done in love: never let this be wrested from him. Neither must many waters quench this love, nor the floods of ingratitude drown it. Let, likewise, that lowly mind be in

him which was also in Christ Jesus ; yea, and let him “be clothed with humility,” filling his heart, and adorning his whole behaviour. At the same time, let him “put on bowels of mercies, gentleness, long-suffering ;” avoiding the least appearance of malice, bitterness, anger, or resentment ; knowing it is our calling, not to be “overcome of evil, but to overcome evil with good.” In order to preserve this humble, gentle love, it is needful to do all things with recollection of spirit ; watching against all hurry, or dissipation of thought, as well as against pride, wrath, or surliness. But this can be no otherwise preserved than by “continuing instant in prayer,” both before and after he comes into the field, and during the whole action ; and by doing all in the spirit of sacrifice, offering all to God through the Son of His love.

3. As to the outward manner of acting, a general rule is, Let it be expressive of these inward tempers. But, to be more particular : let every man beware not to “do evil that good may come.” Therefore “putting away all lying, let every man speak the truth to his neighbour.” Use no fraud or guile, either in order to detect or to punish any man ; but “by simplicity and godly sincerity commend yourself to men’s conscience in the sight of God.” It is probable that, by your adhering to these rules, fewer offenders will be convicted ; but so much the more will the blessing of God accompany the whole undertaking.

4. But let innocence be joined with prudence, properly so called—not that offspring of hell which the world calls prudence, which is mere craft, cunning, dissimulation—but with that “wisdom from above” which our Lord peculiarly recommends to all who would promote His kingdom upon earth : “Be ye, therefore, wise as serpents,” while ye are “harmless as doves.” This wisdom will instruct you how to suit your words, and whole behaviour, to the persons with whom you have to do ; to the time, place, and all other circumstances. It will teach you to cut off occasion of offence, even from those who seek occasion, and to do things of the most offensive nature in the least offensive manner that is possible.

5. Your manner of speaking, particularly to offenders, should be at all times deeply serious (lest it appear like insulting or triumphing over them), rather inclining to sad ; showing that you pity them for what they do, and sympathize with them in what they suffer. Let your air and tone of voice, as well as words, be dispassionate, calm, mild ;

yea, where it would not appear like dissimulation, even kind and friendly. In some cases, where it will probably be received as it is meant, you may profess the good-will you bear them ; but, at the same time (that it may not be thought to proceed from fear, or any wrong inclination), professing your intrepidity and inflexible resolution to oppose and punish vice to the uttermost.

V. 1. It remains only to make some application of what has been said ; partly to you who are already engaged in this work ; partly to all that fear God ; and more especially to them that love as well as fear Him.

With regard to you who are already engaged in this work, the first advice I would give you is, calmly and deeply to consider the nature of your undertaking. Know what you are about ; be thoroughly acquainted with what you have in hand ; consider the objections which are made to the whole of your undertaking ; and, before you proceed, be satisfied that those objections have no real weight : then may every man act as he is fully persuaded in his own mind.

2. I advise you, secondly, be not in haste to increase your number : and, in adding thereto, regard not wealth, rank, or any outward circumstance ; only regard the qualifications above described. Inquire diligently, whether the person proposed be of an unblamable carriage, and whether he be a man of faith, courage, patience, steadiness ; whether he be a lover of God and man. If so, he will add to your strength, as well as number : if not, you will lose by him more than you gain ; for you will displease God. And be not afraid to purge out from among you any who do not answer the preceding character. By thus lessening your number, you will increase your strength : you will be “vessels meet for your Master’s use.”

3. I would, thirdly, advise you narrowly to observe from what motive you at any time act or speak. Beware that your intention be not stained with any regard either to profit or praise. Whatever you do, “do it to the Lord,” as the servants of Christ. Do not aim at pleasing yourself in any point, but pleasing Him whose you are and whom you serve. Let your eye be single from first to last ; eye God alone in every word and work.

4. I advise you, in the fourth place, see that you do everything in a right temper ; with lowliness and meekness, with patience and gentleness, worthy the Gospel of Christ. Take every step, trusting in God, and in the most tender, loving spirit you are able. Meantime, watch always against

all hurry and dissipation of spirit ; and pray always, with all earnestness and perseverance, that your faith fail not. And let nothing interrupt that spirit of sacrifice which you make of all you have and are, of all you suffer and do, that it may be an offering of a sweet-smelling savour to God, through Jesus Christ !

5. As to the manner of acting and speaking, I advise you to do it with all innocence and simplicity, prudence and seriousness. Add to these all possible calmness and mildness : nay, all the tenderness which the case will bear. You are not to behave as butchers or hangmen ; but as surgeons rather, who put the patient to no more pain than is necessary in order to the cure. For this purpose, each of you, likewise, has need of "a lady's hand with a lion's heart." So shall many, even of them you are constrained to punish, "glorify God in the day of visitation."

6. I exhort all of you who fear God, as ever you hope to find mercy at His hands, as you dread being found (though you knew it not) "even to fight against God," do not, on any account, reason, or pretence whatsoever, either directly or indirectly, oppose or hinder so merciful a design, and one so conducive to His glory. But this is not all : if you are lovers of mankind, if you long to lessen the sins and miseries of your fellow-creatures, can you satisfy yourselves, can you be clear before God, by barely not opposing it ? Are not you also bound, by the most sacred ties, "as you have opportunity, to do good to all men ?" And is not here an opportunity of doing good to many, even good of the highest kind ? In the name of God, then, embrace the opportunity ! Assist in doing this good, if no otherwise, yet by your earnest prayers for them who are immediately employed therein. Assist them, according to your ability, to defray the expense which necessarily attends it, and which without the assistance of charitable persons, would be a burden they could not bear. Assist them, if you can without inconvenience, by quarterly or yearly subscriptions. At least, assist them *now* ; use the present hour, doing what God puts into your heart. Let it not be said that you saw your brethren labouring for God and would not help them with one of your fingers. In this way, however, "come to the help of the Lord, to the help of the Lord against the mighty !"

7. I have a higher demand upon you who love as well as fear God. He whom you fear, whom you love, has qualified you for promoting his work in a more excellent way. Because you love God, you love your brother also : you

love, not only your friends, but your enemies ; not only the friends, but even the enemies of God. You have “put on, as the elect of God, lowliness, gentleness, long-suffering.” You have faith in God, and in Jesus Christ whom he hath sent ; faith which overcometh the world : and hereby you conquer both evil and shame, and that “fear of man which bringeth a snare ;” so that you can stand with boldness before them that despise you, and make no account of your labours. Qualified, then, as you are, and armed for the fight, will you be like the children of Ephraim, “who, being harnessed, and carrying bows, turned back in the day of battle ?” Will *you* leave a few of your brethren to stand alone against the hosts of the aliens ? O say not, “This is too heavy a cross : I have not courage or strength to bear it !” True ; not of yourself : but you that believe “can do all things through Christ strengthening you.” If “thou canst believe, all things are possible to him that believeth.” No cross is too heavy for *Him* to bear ; knowing that they that “suffer with Him shall reign with Him.” Say not, “Nay, but I cannot bear to be *singular*.” Then you cannot enter into the kingdom of heaven. No one enters there but through the narrow way ; and all that walk in this are singular. Say not, “But I cannot endure the reproach, the odious name of an informer.” And did any man ever save his soul, that was not a by-word and a proverb of reproach ? Neither canst thou ever save thine, unless thou art willing that men should say all manner of evil of thee. Say not, “But if I am active in this work, I shall lose, not only my reputation, but my friends, my customers, my business, my livelihood ; so that I shall be brought to poverty.” Thou shalt not ; thou canst not ; it is absolutely impossible, unless God Himself chooseth it ; for His “kingdom ruleth over all,” and “the very hairs of thy head are all numbered.” But if the wise, the gracious God choose it for thee, wilt thou murmur or complain ? Wilt thou not rather say, “The cup which my Father hath given, shall I not drink it ?” If you “suffer for Christ, happy are you ; the Spirit of glory and of God” shall “rest upon you.” Say not, “I would suffer all things, but my wife will not consent to it ; and, certainly, a man ought to leave father and mother and all, and cleave to his wife.” True ; all but God, all but Christ : but he ought not to leave Him for his wife ! He is not to leave any duty undone for the dearest relative. Our Lord Himself hath said in this very sense, “If any man love father or mother, or wife or children, more than Me, he is not worthy of Me.” Say not, “Well, I would forsake all

for Christ, but one duty must not hinder another ; and this would frequently hinder my attending public worship.” “Go then, and learn what that meaneth, I will have mercy, and not sacrifice.” And whatever is lost by showing this mercy, God will repay seven-fold in thy bosom. Say not, “But I shall hurt my own soul. I am a young man, and by taking up loose women, I shall expose myself to temptation.” Yes, if you did this in your own strength, or for your own pleasure. But that is not the case. You trust in God, and you aim at pleasing Him only. And if He should call you even into the midst of a burning fiery-furnace, “though thou walkest through the fire, thou shalt not be burned, neither shall the flames kindle upon thee.” “True ; if He called me to the furnace, but I do not see that I am called to this.” Perhaps thou art not willing to see it. However, if thou wast not called before, I call thee now, in the Name of Christ ; take up thy cross and follow Him ! Reason no more with flesh and blood, but now resolve to cast in thy lot with the most despised, the most infamous, of His followers, the filth and offscouring of the world ! I call thee, in particular, who didst once strengthen their hands, but since art drawn back. Take courage ! Be strong ! Fulfil their joy, by returning with heart and hand ! Let it appear thou “departedst for a season, that they might receive thee again for ever.” O be “not disobedient to the heavenly calling !” And, as for all of you who know whereunto ye are called, count ye all things loss, so ye may save one soul for which Christ died ! And therein “take no thought for the morrow,” but “cast all your care on Him that careth for you !” Commit your souls, bodies, substance, all to Him, “as unto a merciful and faithful Creator !”

* * After this Society had subsisted several years, and done unspeakable good, it was wholly destroyed by a verdict given against it in the King's Bench, with three hundred pounds damages. I doubt a severe account remains for the witnesses, the jury, and all who were concerned in that dreadful affair !

PART IV



Appendices.

The Solemn Methodist League and Covenant.

We, the undersigned, after due consideration of the Word of God and of the needs and dangers of the time, with much prayer and examination of conscience, band ourselves together in a solemn Covenant before Almighty God, by faith in Jesus Christ, and humble reliance upon the Holy Spirit, to defend, maintain, and advance the true religion against all assaults, encroachments, or perversions.

In Doctrine We will maintain the old Methodist testimony, grounded upon Holy Scripture, without abatement or modification, to preach the law, call sinners to repentance, to insist on the necessity of regeneration as well as conversion, and especially to proclaim clearly and boldly the doctrine of entire sanctification, by the destruction of the carnal mind, and the shedding abroad of perfect love in the heart by the Spirit of God.

In Discipline We will observe and enforce our rules, restore the barriers against dead and nominal Church membership, and seek for every office in the Church only spiritual men for spiritual work, and guard our assemblies from all worldly intrusions and profanations.

In Devotion We will maintain the primitive and spiritual worship of our Church, demanding that no place be given for secular concerns or entertainments in the House of God, and giving our whole energies to the preaching of the Word, fellowship, the sacraments, and prayer.

We would turn with our whole heart from the world to God, humble ourselves for our sins, put away all evil, seek justification and sanctification by faith in the blood of Christ, unite in fervent prayer for a deep and scriptural revival by the outpouring of the Spirit in Pentecostal power, seek the salvation of souls, and assist one another in the study of Christ's perfect law, and of all holy living.

Signed by me

At If you wish to join the League, sign and forward the slip beneath to the REV. JAS. ALEX. MACDONALD, *Methodist Minister, LEITH, SCOTLAND.*

Methodist League and Covenant, 1901.

“Because of all this, we make a sure covenant, and write it, and our princes, Levites, and priests seal unto it.”—Neh. ix., 38.

I have signed the Methodist Covenant, and wish my name to be enrolled in the League.

Mr, *Mrs, or*
Miss
Address.....

Date.....

AFTER THE ENTERTAINMENT.

A RECITATION.

Don't talk to me of religion, I hate the sound of the name,—
 It was at a Sunday School gathering that I came by my down-
 fall and shame;
 The warning voice of my conscience spoke loud in my bosom
 that night,
 But the good men who sat on the platform helped me to stifle it
 quite.

I had gone with a light heart and merry, to the Sunday School
 Christmas tea,
 For my sister and cousin Amelia had promised to sing in the
 glee;
 And Amelia's bright little Frankie, a curly haired lad of seven,
 Had learned for the festive occasion a beautiful piece about
 heaven.

The minister gave us a reading—a touching, domestic scene,
 Aglow with a noble impulse which lights up what I might have
 been;
 Would to God that that evening's remembrance could have been
 like the story he told,
 Inspiring the purest emotions, and turning life's grey into gold.

It was after the minister's reading, and after the song and the
 glee,
 That the bane of my life, all unconscious, appeared in the school-
 room for me.
 The serpent was coiled, and I felt not the venom that lurked in
 his smile,
 I saw not the curse of his presence—ah me! I was taken by
 guile.

In the chair sat a silver-haired teacher, he called on this man
 who appeared
 To act, and to sing for our pleasure, till every one lustily
 cheered:
 He wasn't a Sunday School teacher—oh no! he was hired for
 the night,
 To give us a special performance, and he turned into darkness
 my light.

Coming away in the moonlight, after the meeting was o'er,
 Amelia introduced him as we passed through the Sunday School
 door;
 We got into conversation, and the first time wasn't the last:
 How I wish I had died ere his shadow over my girlhood was
 cast!

Don't talk to me of religion, if Sunday Schools lead to such ends,
They'll quickly undo all the good works of ministers, teachers
and friends :

Believe me, the jest and the acting of one "social evening"
may be

Enough to hurl many a scholar into life's darkest, dreariest sea.

And yet, sir, that night's entertainment began and was ended
with prayer

That God would give us His blessing, and keep our young lives
pure and fair :

The devil, sir, he wasn't mentioned, but under an alias he came,
Rejoicing to find that his presence was veiled by a dignified
name.

The young ask for pleasure, I know it, yet it's wondrous puzzling
to me,

Why the Church wants the world's entertainments to coax her
young folks to her knee :

If religion can't give us true gladness, it's better to give up the
quest,

But surely there's joy for us all, sir, if only you'd give us God's
best !

HARRIETTE S. BAINBRIDGE.



“The Methodist Weekly” and the Leith Case

The Methodist Weekly was the only denominational paper which gave any full account of the Leith Case. The following was published in its columns of August 29, 1901:—

DEAR SIR,—I send you copies of *The Leith Burghs Pilot* of the 10th and 17th current, which will give you a fuller idea of our position both in the Methodist Connexion and in Leith.

A Solemn League and Covenant was entered into in April last to maintain and defend the old Methodist religion. This League, though small and almost unknown, gives signs of growth. You will find an account of this movement in papers I have sent you.

The growth of this movement, and the bold, clear preaching of perfect love, awakened opposition in the Leith Church. John Wesley has assured us this will always be the case. After a great movement in the church on March 3rd, when the people broke into supplications all over the building, and there was no little excitement, the March Quarterly Meeting by a small majority dismissed me. But as the movement to restore the genuine old Methodism gained strength the June Quarterly Meeting, by another small majority, rescinded the resolution, and invited me to remain.

I informed the chairman that I accepted the invitation and decided to remain. I asked him to let the Stationing Committee and Conference know that I did not leave myself unconditionally in their hands, and requested that they consulted me in any proposed change. I was never consulted by anyone from that day to this.

Seeing the chairman was not in sympathy with my work I found that I and the large section of the Leith church who were with me were left without voice or representation. Leith and Edinburgh are neighbouring Circuits. I am without colleague, save for the Edinburgh minister, with whom I exchange, and he was the Chairman.

I therefore went to Conference, relying upon the justice of that Supreme Court of our Church. I found it almost impossible to get a hearing from any leading minister; however, after many efforts, I secured an interview with the President. He told me that the man who divided a Circuit would be removed. As Wesley assures us that the preaching of full redemption will always arouse opposition, it was plain that I must now, if faithful, move on and on, like the wandering Jew, with an ever-increasing stigma on my name.

As I had no representation in the Stationing Committee, and was to be removed summarily from Leith, at the behest of one section of the Church, I considered that the Conference would certainly hear a statement from me as to the other side of the question.

This they refused. The President ruled that I was not to be heard anent Leith affairs. The Conference acquiesced.

How can a man accept appointments from a Corporation which refuses to receive any statement from him as to the manner in which

he has discharged his duties? Were I a menial servant this justice should be accorded, how much more when I was myself a member of the Conference which makes the appointments, and as a minister of a joint-pastorate, responsible with all my brethren for the welfare of the Leith Church.

Though this action of Conference was so glaringly unjust that, taken by itself, it might have justified me in refusing to work further under their direction, I was not willing to base my action on local or personal matters. I waited to know what the attitude of the Conference would be with regard to the two notices of motion which I had given. I regarded these as test cases, affording a clear issue on a point of discipline and a point of doctrine, not the only points at issue by any means. But these test cases might indicate whether the Conference desired to maintain the original genuine religion to which they had vowed, and to which they still professed allegiance.

The vigour, determination, and apparent unanimity with which they swept these two topics out of consideration convinced me it was high time to appeal from them to the people. It appears to me dishonest to publicly profess allegiance to rules which are as publicly violated by those who profess them. The impatience which refused even a moment's consideration to grave inconsistencies in our statements of a doctrine which we all admit to be the grand depositum committed to our Church, betrays a sad insensibility to our great commission, our highest spiritual interests, and the most pressing needs of our times.

My own course was now clear. I never intend to work under the direction of those who do not maintain their own directions. I owe no loyalty to those who are not loyal themselves. It is useless to work with those who are not working on the same plan. A Connexion which binds those who preach and those who deny the same vital doctrines is bound to unloose.

There are multitudes of Methodists who desire no more than to keep the old rules and hear the original doctrines. I appeal to them, but not to them only. Scotland, and England too, is languishing for lack of the message of full salvation, and if the official representatives of the Methodist Church are too busy with other things to give the nation the old, full, clear, doctrine, God will set them aside and raise up others from unexpected quarters to fill their place. Of this there are not a few indications manifest.

I have thought it right, since you have manifested so much desire to know the facts, to speak of the manner in which I was to be removed from Leith, and despatched to the utmost parts of the island. But I do not wish to spend time on this aspect of affairs. My concern is that this case should be the means of calling many Methodists to consider the doctrine of entire sanctification, so that any publicity given to it should be the means of spreading the saving doctrine and blessing souls.—I am, sir, yours very faithfully,

JAS. ALEX. MACDONALD.

The Methodist Church of Scotland.

(From a Pamphlet published in 1875 by the
REV. JAS. ALEX. MACDONALD, SENR.).

Methodism appears to have been first introduced into Scotland in 1747, by Dr. Wemyss of Aberdeen, who had come under its influence when visiting at Wrexham, in Wales. Two years later *Edinburgh* and *Aberdeen* appeared on the Conference Minutes as Circuits, though as yet no "Itinerant" had opened his commission north of the Tweed. Mr Christopher Hopper claims to have been "the first Methodist Preacher who visited North Britain," which he did, in company with the Rev. John Wesley, in the April of 1751. In 1769 there were in Scotland five Circuits, with seven Preachers, and a Membership of 468. From that date until 1774 the progress was *very slow*. The two years following reported *decreases* in succession; and these were followed by a serious fluctuation down to the year 1784, when the numbers were but 481, or only 13 in excess of those reported 15 years earlier!

This state of things was naturally regarded by Wesley as far from satisfactory, and elicited from him the following expressions in August, 1785:—"After Dr. Coke's return from America, many friends begged I would consider the case of Scotland, where we had been labouring for many years, and had seen so little fruit of our labour. Multitudes, indeed, set out well, but they were soon turned out of the way, chiefly by their ministers either disputing against the truth, or refusing to admit them to the Lord's Supper—yea, or to baptise their children, unless they would promise to have no fellowship with the Methodists. Many who did so soon lost all they had gained, and became two-fold more the children of hell than before. To prevent this, *I at length consented to take the same step with regard to Scotland which I had done with regard to America.*"

A year earlier Wesley had ordained the Rev. Thomas Coke, LL.D., to be a "Superintendent" or Bishop of the Methodists in America, with a commission to ordain others in that country. When Episcopal orders were thus conferred upon Dr. Coke, Richard Whatcoat and Thomas Vasey were "ordained to act as *Elders*, by baptising and administering the Lord's Supper." In these acts Wesley founded *The Methodist Episcopal Church of America*, which has since grown to be one of the most powerful Protestant Churches in Christendom. And now he proceeded by similar acts to constitute *The Methodist Church of Scotland*. To this end he ordained John Pawson, Thomas Hanby, and Joseph Taylor. Others were set apart by laying on of hands the year following. Mr Pawson says: "We had orders from Mr Wesley to form our people into a Church, and to administer the ordinances of Baptism and the Lord's Supper among them." Wesley further directed these Methodist Presbyters to wear the gown and bands; and he had a metal token struck, about the size of a halfpenny piece, with "M.C." on one side, to denote *Methodist Church*, and on the obverse, "THIS DO IN REMEMBRANCE OF ME." These are still in use in Aberdeen and other Northern towns. "The Methodist Church of Scotland"

was formed upon the Presbyterian model. Though Wesley was a zealous Episcopalian, and had given the Episcopal form to his American Church, he was too wise to obtrude this upon a nation whose opposition would be invincible to anything savouring of that Prelacy from which they had suffered so keenly.

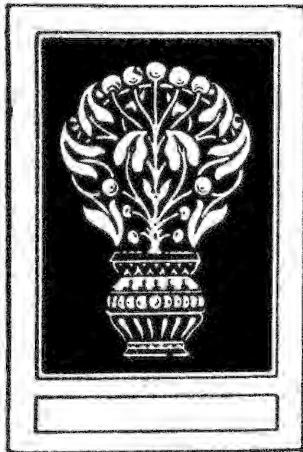
The beneficial effects of this wise measure were soon apparent. The tendency to retrogression was instantly arrested; and in the eight years following, the numbers steadily rose from 481 to 1313, the Ministers meanwhile increasing from *eight* to *eighteen*. Here, then, a bright prospect had at length opened, and had the Societies continued to increase in anything like this ratio, the Methodists of Scotland would be a powerful body to-day. Wesley did not live long enough to consolidate the work he had so happily commenced, by giving to Scotland a separate Conference, as he had done to Ireland as early as 1752. Two years after his death—viz., in 1793—the British Conference decreed that the distinction between ordained and unordained Ministers, and the wearing of the gown or bands, be dropped. This legislation was not intended to apply to Scotland; but the consequence was, that the Preachers subsequently appointed to Scottish Circuits came to them not as Ministers, and pursued the pernicious policy of attempting to assimilate Scottish to English ideas. The result might have been predicted. Declension again set in. The year following was marked by a decrease of 134 Members, or more than a *tenth* of the whole. In 1796 the numbers had fallen to 918, which swelled the decrease to 395, or less than a *fourth* of the number reported before the date of the reactionary measure.

The fruits of a revival in the year 1797 raised the numbers to 1159; but the defeat, by a majority of 22, of Dr. Coke's motion, in the Conference of the same year, to admit Lay Delegates to District Meetings, became the occasion of a secession, headed by Mr George Moir, of Aberdeen, out of which arose the Scottish Congregational Union. The numbers accordingly fell again, and for years remained without any marked tendency to recover; in fact, the want of such a Lay Representative in the Courts of Methodism, as is enjoyed in all our Scottish Churches, has been, in one way or another, an abiding occasion of the drifting from us into other Communions of scores and hundreds of our Members. This remark applies not to District Meetings only, but more particularly also to the Conference.* And what is the result to-day? In this year of grace 1875, after Methodism has existed in Scotland for more than a century-and-a-quarter, we reckon a membership of 3,458! In 1819—five-and-fifty years ago—the numbers were 3,786, or 328 more than at present; and this, too, notwithstanding an enormous increase in the population, and a constant immigration to our manufacturing and mining districts of Methodists from England and Ireland! To this sad statement may be added names of Circuits which have ceased to appear upon the Minutes of Conference—such as Brechin, Buckie, Campbelltown, Crieff, Cupar, Dunfermline, Elgin, Haddington, Hamilton, Keith, Kelso, Kilmarnock, Melrose, Port-Glasgow, Paisley, Wick, Orkney, &c., not to mention a still longer list of minor stations from which Methodism has retired!

Such a history may suggest the question as to whether we really have a mission in Scotland; but the best informed upon the subject know that we have a very important mission. The growth of our numbers, indeed, has been the reverse of satisfactory; still, great

*This reform has now long been conceded.

spiritual good has been accomplished. Multitudes, now safely housed in heaven, have come 'o the knowledge of salvation through Methodist agency. Through this agency other Churches have been enriched both in living Members and Ministers, and such a leaven of Evangelical doctrine has been diffused as greatly to modify their Calvinistic teaching. A pamphleteer has truly said: "There is scarcely a congregation in any town where Methodism has been established but has adherents that were either formally connected with it or benefitted by it, and adherents that have carried with them their doctrinal views, and often their spiritual light and life." But how much more useful might Methodism have been had she retained and utilised the fruit of her zeal and enterprise, instead of repelling them by the continuance of a policy for which it seems difficult to find any rational defence?



METHODIST CHURCH, LEITH.

Income and Expenditure of the First Year,

I.—OFFERTORY AT CHURCH DOOR :		
Fifty-two Sabbaths and Week-Nights,		£127 3 7
II.—BUILDING FUND, ETC. :		
Offerings for Building Fund,	44 15 0	
Communion Plate, Font, and Chest,	11 13 9	
Baptismal Register, Class Books, Etc.,	1 3 3	
	57 12 0	
III.—OFFERINGS IN THE CLASSES :		
Half Quarter, September 1901,	£6 18 9	
Quarter, December 1901,	16 15 8	
Quarter, March 1902,	21 4 2	
Quarter, June 1902,	21 0 10	
Half Quarter, September 1902,	10 0 7	
	76 0 0	
IV.—OTHER FREE-WILL OFFERINGS :		
Sent to Minister through the Leaders,	49 10 0	
V.—MANSE FURNITURE ACCOUNT :		
Subscribed in Leith,	24 17 0	
Sent from other places,	101 13 0	
	126 10 0	
VI.—SUNDAY SCHOOL :		
Amount of Weekly Collections,	4 14 11	
VII.—FOR THE POOR, ADDITIONAL :		
At Sacraments and Love Feasts,	3 5 7	
VIII.—MISSIONS, HOME AND FOREIGN :		
South American Mission,	1 7 3	
Broad Wynd Mission,	2 0 1	
	3 7 4	
IX.—PUBLICATION FUND :		
Received by Publisher, £95 11s. 3d., including		
Tithe from Offertory above, £6 12s. 10d.	88 18 5	
Editor's Special Fund,	22 5 0	
	11 18 5	
	£559 1 11	

METHODIST CHURCH, LEITH.

from 9th August 1901 to 9th August 1902.

I. and II.—RENTS AND BUILDING FUND :

Smith's Hall,	- - - - -	£ 52 0 0
Blackburn Hall,	- - - - -	8 15 0
Building Fund in Bank,	- - - - -	44 15 0
Communion Plate, Books, Etc	- - - - -	12 17 0

£118 7 0

III. and IV.—MINISTER'S STIPEND :

From Door Offertory,	- - - - -	53 3 0
Offerings in the Classes,	- - - - -	76 0 0
Other Free-will Offerings,	- - - - -	49 10 0

178 13 0

V. MANSE FURNITURE ACCOUNT :

Furniture Purchased,	- - - - -	126 10 0
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VI.—SUNDAY SCHOOL :

100 Presentation Testaments,	- - - - -	1 9 2
Other Expenses,	- - - - -	2 5 10
Balance in Hand,	- - - - -	0 19 11

4 14 11

VII.—FOR THE POOR :

Tithe from Door Offertory,	- - - - -	6 12 10
From Sacraments and Love Feasts,	- - - - -	3 5 7

9 18 5

VIII.—MISSIONS, HOME AND FOREIGN :

South American Mission,	- - - - -	1 7 3
Broad Wynd Mission,	- - - - -	2 0 1

3 7 4

IX.—PUBLICATION FUND :

Printing and Publishing to June 30th,	- - - - -	92 3 1
Cash towards July and August Accounts,	- - - - -	3 8 2
Expended by Editor's Account,	- - - - -	22 0 0

117 11 3Total,

£559 1 11

METHODIST CHURCH, LEITH.
MANSE FURNITURE ACCOUNT.

Sums sent to Leith from other places acknowledged hereby.

1901.	Number of Voucher.	£	s.	d.	1901.	Number of Voucher.	£	s.	d.
Aug. 12	.. 2 ..	10	0	0	Nov. 23	.. 21 ..	1	0	0
	.. 3 ..	1	1	0					
	.. 4 ..	5	0	0		1902.			
	.. 5 ..	5	5	0	Feb. 1	.. 22 ..	1	0	0
„ 22	.. 6 ..	5	0	0	„ 7 ..	23 ..	0	0	0
	.. 7 ..	5	0	0		.. 24 ..	0	5	0
„ 23	.. 8 ..	5	0	0	„ 27 ..	25 ..	1	0	0
„ 26	.. 9 ..	1	0	0		.. 26 ..	1	0	0
„ 27	.. 10 ..	1	0	0	Mar. 5	.. 28 ..	18	0	0
	.. 11 ..	2	3	0	Apr. 25	.. 29 ..	1	1	0
	.. 12 ..	1	0	0	May 28	.. 30 ..	1	0	0
Sept. 2	.. 13 ..	5	0	0		.. 31 ..	5	0	0
	.. 14 ..	5	0	0	June 23	.. 32 ..	5	0	0
„ 6	.. 15 ..	1	0	0	July 1	.. 33 ..	2	0	0
	.. 16 ..	1	0	0		.. 34 ..	1	0	0
„ 20	.. 17 ..	1	0	0	„ 22 ..	35 ..	5	0	0
Oct. 2	.. 18 ..	1	0	0			—	—	—
Nov. 30	.. 19 ..	5	0	0					
	.. 20 ..	10	0	0					

JAS. ALEX. MACDONALD.

Leith, 9th August 1902

£101 13 0

Leith Methodist Church.

*Presently Worshipping in SMITH'S HALL, Duke Street,
and BLACKBURN HALL, Tolbooth Wynd.*

MINISTER, - REV. JAS. ALEX. MACDONALD.

5 RESTALRIG TERRACE, LEITH.

Church Officer—Mr WM. HAINING, 73 Albert Street, from whom Hymn Books and other Publications may be procured.

Second Quarter—April to June 1903.

ORDER OF SERVICES AND MEETINGS.

SABBATH.

7 a.m.—Prayer Meeting.
11 a.m.—DIVINE SERVICE.
2.30 p.m.—Sunday School.
6.30 p.m.—DIVINE SERVICE.

THURSDAY.

7.30 p.m.—Service at Blackburn Hall, Tolbooth Wynd.
SATURDAY.
7 p.m.—Open-Air Preaching, Glover Street.

Classes, or Fellowship Meetings.

Time.	Leader.	Members.	Visitation.	Place.
Sun., 10 a.m., - -	Mr R. Goudie	11	May 10	Smith's Hall.
Sun., 12.30 p.m., -	Mr J. A. Fraser	28	„ 3	Smith's Hall.
Mon., 7.30 p.m., -	Mr L. Brown	15	„ 11	6 W. Cromwell St.
Mon., 7.30 p.m., -	Mr L. Goudie	12	„ 18	14 Crown Street.
Mon., 8 p.m., - -	Mr P. Anderson	8	„ 25	Broad Wynd.
Tues., 7 p.m., - -	Miss Goudie	15	„ 5	Broad Wynd.
Tues., 7.15 p.m., -	Mr Bowden	7	„ 12	179 Ferry Road.
Tues., 7.30 p.m., -	Mr W. Fraser	8	„ 19	19 George St.
Wed., 8 p.m., - -	Miss Tait	7	„ 6	The Manse.
Wed., 3 p.m., - -	Mrs Macdonald	17	„ 13	The Manse.
Frid., 8 p.m., - -	Capt. Guthrie	7	„ 7	215 Easter Road.
Other Members, -	Minister	15		
Classes—11.		Total number of Members—150.		On trial—5.

BUILDING FUND.

Mr John Bowden, 179 Ferry Road, *Treasurer*; Rev. J. A. Macdonald, *Secretary*.

Subscriptions already acknowledged :—£44 15s od. No. 40, £1. Total, £45 15s od.

NOTICES.

LEADERS' MEETING, Thursday, 11th June, 8.30.

QUARTERLY MEETING, Thursday, 18th June, 8.30.

LOVE FEAST, Sunday, 21st June, 2.30 p.m.

PREPARATORY SERVICE before COMMUNION, Tolbooth Wynd. Thursday, 25th June, 7.30.

COMMUNION SABBATH, 28th June, 7.30.

STEWARDS.

Messrs JOHN BOWDEN and JOHN A. FRASER.

Stewards for the Poor, .. REV. J. A. MACDONALD and Capt. GUTHRIE.

Sunday School Superintendent, Mr R. GOUDIE, 21 George St.

Do. Do. Secretary, Mr P. ANDERSON, 6 Bothwell Street.

At the Door—July, Messrs GUTHRIE and P. ANDERSON.

Do. Aug, Messrs DALGLEISH and R. GOUDIE.

Do, Sept., Messrs J. A. FRASER and L. GOUDIE.

Preceptor—Mr LAURENCE BROWN, 239 Gt. Junction Street.

BROAD WYND MISSION.

Children's Service,—Sunday, 2.30 p.m. ... Miss GUTHRIE.

Gospel Meeting—Sunday, 7 p.m. ... Mr HARPER.

Gospel Meeting—Wednesday & Saturday, 8 p.m. Do.

Mothers' Meeting—Tuesday, 2 p.m. ... Mrs MACDONALD.

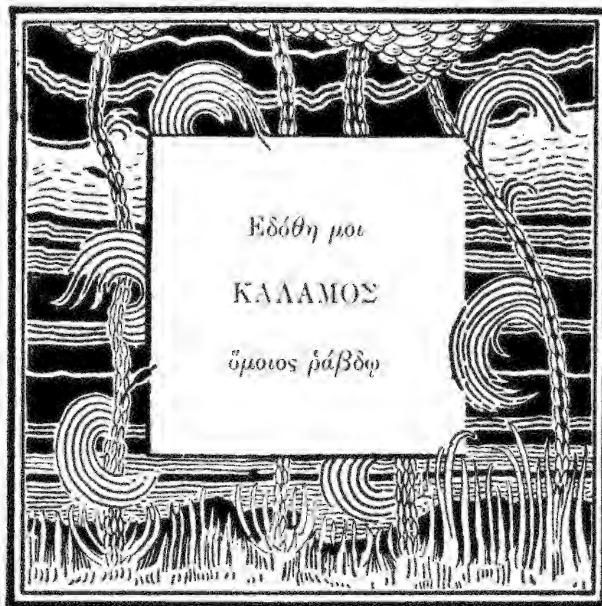
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The *Burning Bush*, One Penny; One Year, by Post, 1s. 6d.

Agent for Distribution in Leith—Mr P. ANDERSON.

The Burning Bush,

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1903.

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AND

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*Earl Rivers presenting his book and Caxton, his printer, to King Edward IV.
Anno 1477.*

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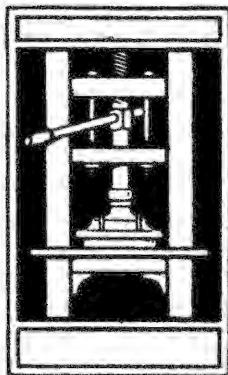
ponent of the Bible doctrine of Entire Sanctification. Being delivered from the routine and trammels of the connexional work, we are free to devote our energies to this great task.

As the opportunity is afforded, we hope to bring out some new books on the subject, as well as to reprint valuable works of former days. We trust that qualified writers may be induced to shed new light on this supreme truth of Christian experience, and that the young and active minds of our Universities may be directed to study and set forth the old truth in the terms of a new Age. We desire also to put Holiness Literature into the tongues of the Heathen World. *Wesley's Christian Perfection* is now ready in Telugu. About £20 will be required to print the book.

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JAS. ALEX. MACDONALD.

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THE BELIEVER'S BANK NOTE.

I was a bankrupt through my sin,
My hopes in life were dim :
My Elder Brother took me in
To partnership with him.

I was in debt on every hand ;
He soon wiped out the scores,
And placed large sums at my command,
From His unbounded stores.

He took me into Zion Bank,
And, setting down my name,
Declared I had a noble rank
And heritage to claim.

My Banker oft, with right good will,
Says, " Why so seldom come ?
And why present this paltry bill ;
Why not a larger sum ?

Why live so niggardly and poor ?
You have at your command
A prince's fortune, all secure,
Awaiting your demand."

I lived so beggarly before,
 On husks among the swine,
 I scarce could dream that golden stream
 Of treasure could be mine.

Ten million pounds in sterling gold
 Is but a small amount
 To what for me my Bankers hold
 At credit of account.

Base unbelief will shrink and start,
 "The promise is not true!"
 But God assures the new-born heart,
 "My wealth is all for you."

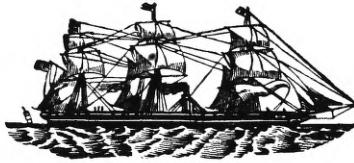
Sinners in guise of God's elect
 By forgery would cheat ;
 The Banker's eye can well detect
 Their wretched counterfeit.

The real notes are sealed secure
 By one plain blood-red sign ;
 CHRIST JESUS is the signature :
 And all HE has is MINE.

CAN *YOU* SAY



IS **MINE ?**



CHEAP EXCURSION From the City of Destruction **TO THE CELESTIAL CITY.**

TICKETS GRATIS ; to be obtained at the FOUNTAIN OPEN
FOR SIN AND UNCLEANNESS, the Fare being paid by the
CRUCIFIED LAMB OF GOD,

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The Ticket thus provided also insures against Collision on the Journey, for Jesus says—"He that heareth My Word, and believeth on Him that sent Me, HATH EVERLASTING LIFE, and shall NOT COME INTO CONDEMNATION."

—John v. 24. Also

ANOTHER EXCURSION DOWN THE STREAM OF TIME.

The Banks of this River are very attractive to the natural eye, and there are numerous landing places, where there are very gorgeous Harbours built, in which all

SENSUAL DELIGHTS

may be had to the full. Anything to be procured here for Money, to satisfy the Lust of the Flesh, the Lust of the Eye, and the Pride of the Human Heart ; the Form of Godliness, without the Power included.

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Handsomely Fitted and Driven by the "*Prince of the Power of the Air*," commonly called THE DEVIL, glides smoothly down the Stream ; and on board this Vessel everything is provided to make one jolly. At the end of this Stream there is

A MIGHTY CATARACT,

which empties itself INTO HELL, and at this point all past enjoyments come to a wind-up, and all are carried over this mighty fall, prepared .

FOR THE DEVIL and HIS ANGELS.

"And these shall go away into everlasting punishment, but the righteous into life eternal."—Matt. xxv. 46.

READER!!

Don't be deceived by the fascinating things of this present evil world, but Believe on the Lord Jesus Christ, and thou shalt be saved.

Where! Oh, Where, Will You Spend Eternity?

